

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action



Vol. XXXIII.

November, 1940

No. 7

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, Mo.

A BIO-DYNAMIC FARM

AS a student of the history of civilization I have long realized that a healthy agriculture is absolutely essential for the building up of a sound society. Although not a farmer myself, through wide reading I became somewhat familiar with the problems of the American farmer. At first it was inconceivable to me how the owner of a hundred acre farm could become so poor and undernourished that he was forced to apply for relief. Later, when I studied the constant rise of mortgage indebtedness, of installment contracts, the exploitation of the farmer by the equipment companies, and the competition of large-scale, mechanized, industrial farms, I began to realize why the farmer could not return to a semi-subsistence type of farming, why he was forced to continue in a ruinous one-crop method which might bring in cash to keep up his payments. Yet the constant rise in farm tenancy since 1860 shows plainly that the free American farmer is doomed unless some way is found to break the vicious circle so that the farmer can once more live on his land no matter what the price of wheat in Liverpool may be, or the price of cotton in Egypt.

It was with great interest, therefore, that I accepted an invitation this summer to visit a bio-dynamic farm on the shores of Chesapeake Bay. Waiting in vain for a fair wind, I finally hoisted the sails of my little eighteen-foot sloop and pushed out into a strong southeaster, close-hauled, and in two days finally dropped anchor off Indian Point, rowed ashore in my dinghy and made my first acquaintance with a farm that was practically self-contained, that had no mortgage hanging over it, and no installments to make for equipment and gadgets. In the most interesting vacation I have ever spent, I learned as much as I could of the technique and principles of the bio-dynamic method. Of course it is no panacea for debt. The farmer already over-burdened by debt simply cannot quit producing one large cash crop even though he knows in the long run that this is ruinous. Some way must be found, either through cooperative land banks, or through Government finances, to relieve the farmers of their present debt load. But for those farmers still free from debt, or for those who can find a way out, the

bio-dynamic method restores to the farmer that proud independence of which he once boasted. Wars, depressions, etc., can come, but he is immune to almost everything except a direct bomb hit.

What in brief is the bio-dynamic system developed by Dr. Ehrenfried Pfeiffer? It is working with nature rather than against her. In place of expensive commercial fertilizers which only give the soil a "shot-in-the-arm" and which must be used in ever-increasing quantities, natural manures are used in a compost pile, layers of manure, layers of dead grass, weeds, any sort of waste material on the farm, and the whole pile impregnated with certain herbs which, on the principle of yeast, cause the mass to ferment and change its chemical composition so that in a few months the farmer has a fertilizer incomparably superior to the commercial variety—and this costs him nothing but a little work. And unlike the commercial fertilizer, this does not kill the earthworms and other living matter in the humus. Naturally, the bio-dynamic method requires the presence of livestock on the farm. A tractor is not of much use supplying material for the compost-pile!

Then, instead of using poison sprays for killing parasites, certain plants and certain insects are found which destroy or prevent the fungus and the parasites from forming. It is amazing to see a huge tree protected from its enemies by a small plant growing near its base. There is, of course, a certain rhythm of growth which is carefully preserved, a scientific rotation of crops, breeding of livestock, etc. The very diversification of product prevents any single catastrophe from ruining the bio-dynamic farm. And particularly important, the bio-dynamic products seem to have certain important properties not possessed by those products grown with the aid of artificial fertilizers or in a chemical bath. The raw milk has a much higher calcium and vitamin content than the commercial pasteurized variety. The vegetables are more nourishing and the home-made bread, from the natural wheat produced on the farm, is infinitely superior in taste and nourishment to any variety on the market today.

The whole farm is planned first of all to sup-

port the family of the farmer, supply steers and hogs for winter meat, fine hams and bacons, enough chickens for eggs, turkeys for meat, grapes for jelly and wine, a garden to furnish all the vegetables required, cows for milk, butter and cheese. And it was astonishing to me that all this plenty could be provided on rather mediocre soil, and with a minimum of labor. The surplus from various products furnishes the necessary cash income but because practically all food is produced on the farm a minimum of cash is needed.

Even the granary and store-house, a huge building, was erected with the materials at hand. Its thick walls are made by the tamped-earth process. The materials came from the farm, no contractors were required, no skilled labor. Meanwhile, the thirteen-year old son of my friends has started construction of a kiln for the baking of pottery, to be made from clay on the farm. Other crafts can be developed. A spinning wheel and a loom are already in use, securing wool from sheep pastured on the farm. My friend is also setting up a forge so that he can do his own blacksmith work during the long winter months. His wife is a most talented artist. It would be difficult to find any type of environment so conducive to the development of latent skills as a bio-dynamic farm.

Finally, however, it was necessary for me to get back to work, and since I have no auxiliary power, but depend on the wind alone, I had to allow extra time for my voyage to Washington. With my sloop provisioned with home-cured bacon and other delicacies, I set sail with a fair breeze down the Bay but once I had entered the Potomac, met nasty weather and continual head winds all the way to Washington so that the trip required ten days in all. But when the winter is over and my boat is ready for another cruise I hope to sail again to the Eschers on Indian Point for a pleasant visit and to learn more about the bio-dynamic method.

WALTER JOHN MARX, Ph.D.

Most of the subsistence homestead communities have been a headache. There was a tendency to build housing and hope for an industry to come in. But at the same time there was a desire to protect the inmates from exploitation, which often meant that they could not have jobs at all. Another trouble was highbrow ideas of decent housing. Stuart Chase remarked to me in 1934, as we were looking over a southern subsistence project, that our pioneer ancestors had no plumbing but they also didn't have a \$2500 debt to pay. Such synthetic pioneering is tied into modern finance via a debt, but not tied into modern business via a cash income. The first settlement cost too much, and some of the thought that went into cultural activities might better have been devoted to finding a cash income.

DAVID CUSHMAN COYLE

SIZE AND LOCATION IN INDUSTRY

WHILE the public in general believes that everything is becoming larger, stronger, and faster, the conviction is growing among clear sighted economists and sensible business men that radical changes as to size and location in industry are coming. They are likewise persuaded these changes will not necessarily cause the arrest of economic progress and technological advancement or a retrogression of civilization. We are coming to realize more and more that the economic dynamics, as well as the expansive and centripetal tendencies (geographical and spatial concentration) in our economic order, are responsible for so many disadvantages that decentralization, reduction in size and mobility may in many instances be demanded by common sense and right thinking.

The duration and consequences of the depression cause us to wonder whether big business or centralized industry will ever be sufficiently elastic to adapt itself to changing conditions. Werner Sombart once remarked that the period of depression, or contraction, follows upon the period of prosperity, or expansion, in the same way that the "morning after" follows upon a night of hard drinking. Thus, it would seem there is no other way to escape a business slump than avoidance of artificial booms and excessive investments. We know, however, that acquisition and expansion are the driving forces inherent in accumulated capital. Large establishments as well as permanent and expensive mechanical units result in high overhead costs. These in turn cause an increased output and sale and suggest a merger to eliminate competition, while increasing returns stimulate further enlargement of the productive units. There is hardly any other way to prevent periodic stagnation and disturbance of business than limitation of size, by carefully ascertaining the most efficient dimensions according to respective economic and social conditions.

Every enterprise, S. H. Slichter rightly states, is a compromise between the advantages of largeness or smallness in some departments, and the disadvantages in others. The kind of commodity produced, the mode of its manufacture, as well as the quantity and quality of the demand determine what is called the optimum, or most economical size, as distinguished from the maximum, or greatest possible size. Direct control of investments, by means of supervision of issues, might achieve the necessary restrictions as regards the size and volume of output. Other means might be the proper control of credit and interest rates, examination of new construction plans—as proposed by Keynes—and carried out perhaps by vocational groups, i. e., self-administering bodies of the industry in question.

Superior to any outside interference would obviously be the steps taken by business managers themselves upon learning of the greater

advantages resulting in the long run from size limitation and local distribution of plants. Better than any theorist, they should know that mass production industries, dependent upon an extensive and ever growing market, tend to be most adversely affected by industrial crises. Costly experience should have convinced them that fluctuations of output, breakdowns and even repairs "can be more economically handled if there are several units, so that all the eggs are not in one basket."¹⁾

It is no secret that many of our corporations are becoming more cumbersome with every increase in size. More and more problems clamor for solution and the number of conditions demanding supervision multiplies accordingly. Decisions may be delayed owing to inadequate information, new policies and methods inhibited because of the opposition of subordinates. Finally, as Slichter correctly states, those charged with authority will not be able to oversee the expanding enterprise, especially with regard to its internal operation, and in consequence many important matters are left entirely to the administrative apparatus. Business men should be the first to draw the logical conclusions from the growing "red-tapism" in management, i. e., the bureaucratic stagnation that is partly attributable to size. Clark goes so far as to consider "complexity of organization, impersonal relations, divided responsibility, the multiplication of 'checks and balances' and the undermining of initiative and spontaneous interest in the success of business" the chief disadvantages of large size.²⁾

Indeed, were the manager identical with the bureaucrat "whose chief ambition," according to Clark, "is to become a safe channel for passing reports upward and instructions downward, unmodified by any act of his,"³⁾ there is little chance he would suggest improvements. It can hardly be denied there are not a few managers who, like a certain type of government employee, utilize the monopolistic nature of their business as a sinecure, a means to hold power. But we would do an injustice to the many who still acknowledge their responsibility to the absentee owners of the enterprise as well as to the common weal, were we thus to generalize. Granting, however, the latter's good intentions, it remains true that the administrative hierarchy necessary to vast establishments and complicated organizations adds heavily to the overhead. These costs are passed on to the buyers and consumers just as are the expenses arising from settlements with competitors who either shut down or are absorbed, or from the purchase from a fellow member's quotas in a production or sales cartel (in countries where such associations are not forbidden by law). In passing it should be noted that cartels in other countries, following the precedent estab-

lished by American trusts, not infrequently dismantled the plants of those members operating at the greatest disadvantage (marginal plants) and compensated the owners through contributions from other members.⁴⁾

Often enough the value of enterprises that were discontinued or merged is highly overestimated. In any case the consumer, deprived of the opportunity to buy from a competing firm, must contribute to this "social pension" for the "retired" owners, and help sustain the level of profits for present owners. Years ago Dr. Goetz Briefs, of Georgetown University, called attention to the fact that big business thus threatens to assume the character of a social insurance institution for the class of enterprisers and managers whose premiums are paid by the buying public. To this might be added the statement that the common consumer must also furnish the wherewithal for the salaries of the vast staff of officials and the supervisory, technical and clerical employees permanently employed, the number of whom is generally not only absolutely but also comparatively higher than in smaller establishments.

The tendency to depersonalize the relations among all employees and officials in big factories, offices, etc.—according to J. M. Clark, G. Briefs, R. Schwenger and others—contributes immeasurably to the breakdown of confidence between the representatives of capital's interests and the representatives of labor, as well as to the growing class consciousness among the wage-earners who are made a mere adjunct of the machine, regarded as nothing more than an expense factor. Clark believes "large organization makes it harder to overcome the jealousy and suspicion and class hostility which lead laborers to feel that the employer is their natural enemy; that he does not give the laborers what they are worth, and that it is the manly thing not (!) to give him in return the best service of which they are capable."⁵⁾

The distrust on the part of the workers, it must be admitted, is not unfounded. When "fixed costs" are pressing great likelihood exists that the employer will seek to retrench in "variable costs," and first of all in wages. There are two principal means of doing this: the use of labor-saving devices and the temporary discharge of workers whenever business is slack. In both instances social insurance expenses are also avoided; the support of the unemployed falls to the general taxpayer while the employer who is less ready to apply labor-saving methods or to discharge his workers is "punished" for his social attitude by reason of increased social charges (e. g., old-age insurance) and decreased ability to meet competition.⁶⁾

⁴⁾ Cf. Liefmann, R., in *The Encyclopedia of the Social Sciences*, Vol. III, p. 235b.

⁵⁾ Clark, op. cit., pp. 132-33.

⁶⁾ The merit system in unemployment insurance might be regarded as a first step in the opposite direction.

¹⁾ Clark, J. M., *The Economics of Overhead Costs*, Chicago, 1923, p. 117.

²⁾ *Ibid.*, p. 131.

³⁾ *Ibid.*, p. 125.

Slichter is of the opinion the whole situation would be relieved were the employees more interested in the management of their plant. "But the existing control of industry," he states, "by its very nature tends to diminish the interest of workmen and minor officials in efficiency."⁷) Conditions, therefore, are no better than employers find it necessary or expedient to provide. "But if wages and conditions in each enterprise depend, not upon how much or how cheaply the business produces, but upon the men's bargaining power, why should the worker help the management increase output or reduce costs? Must not their efforts, under the circumstances, center upon increasing their own bargaining power rather than industry's producing power? All of this suggests that Capitalism may be inherently unadapted to the administration of large concerns . . ."

While Slichter is concerned primarily with the way to achieve fully the advantages of large-scale production by means of new forms of industrial control, we believe it even more urgent to study the possibilities of reducing the number of large-scale plants to an economically and socially justified degree.

In addition, we must not lose sight of the fact that the social disadvantages of large-scale production are not only an intra-plant consideration. Partly responsible for present conditions is the congregating effect of centralized industry. Because many persons reside near these vast producing establishments cramped living conditions are not uncommon and the area provides a fertile ground for breeding mass-consciousness and a revolutionary and destructive mentality. In these crowded centers real estate values, food prices, etc., mount higher and higher. Hence continuous demand for higher wages and endless labor troubles are only natural consequences. It is the large plant that is responsible for their origin. Nothing invites so much anti-social mischief than highly centralized and specialized management and manufacture. All machinery is easily brought to a standstill if one link in the chain of operations is removed. The worker, so completely separated from the means of production and from responsibility for them, has little reason to care for their profitable operation. In time of war the big plant, in which is centralized all the production of the enterprise, is strategically in a most disadvantageous position.

Again largely answerable for the retention of congested metropolitan and industrial existence are the money interests. Decentralization and suburbanization would mean depreciation of enormous capital investments in real estate, "fixed" means of transportation, etc. But the chronic indebtedness of our municipalities shows that the preservation of these pecuniary values is brought about at the expense of the

general taxpayer or of future generations. The situation in a large city is identical to that obtaining in a giant manufacturing plant. In order to keep the overcrowded center operating an extremely costly administrative and traffic system must be developed (including police, subway, sanitation, social work, etc.), a system that grows more and more out of proportion to the benefits and "returns" of city life, as L. Mumford and V. Böhmer correctly indicate. But the "inertia" of invested capital attempts to prevent any radical change.

In the same way that large-scale production is slow to adjust itself to the changing conditions of production and personnel management (industrial relations), it is also slow, if not unable—as mentioned previously—to adjust itself to changing market conditions. Paradoxical as it may seem, large-scale production, in so far as it is able to reduce prices on the needs of daily life, advances the standard of living, but thereby creates new wants which are unsuited to mass production. Savings made in the purchase of necessary commodities may be used for "comfort-goods" and luxuries in which personal taste and the desire for change are frequently a major factor. Style-goods, increasingly subjected to rapid changes, may be profitable to the retailer, but hardly to the producer and wholesale dealer whose producing and sales equipments pay only if utilized fully. But this presupposes large-scale handling of standardized goods. Fashion has been defined as the "premature devaluation of useful things for the purpose of increasing business turnover." This holds true only with regard to retailing, including chain and department stores. But style changes occasion much trouble and waste in the wholesale business, e. g., accumulation of outmoded and therefore unwanted stock, delayed readjustment of the producing and sales organization, change in and cancellation of orders, etc. The manufacturers of knit underwear reported, for example, according to an investigation of the Bureau of Foreign and Domestic Commerce,⁸) that they are more likely to receive cancellations from large department stores than from small merchants, and if the cancellations are not accepted the larger firms are apt to retaliate by refusing to award further orders. Smaller merchants, however, living and working closer to the scene of the actual demand, can adapt their business to changing demand, to the consumers' preference for individual brands and certain products much more easily than centralized and localized production.

Localization and geographical concentration of production are also productive of social dangers. Changes in demand, technological inventions, foreign competition, etc., may easily cripple the entire business of the affected center and lead to the lay-off of virtually all workers

⁷) Slichter, S. H., *Modern Economic Society*, New York, 1931, p. 137.

⁸) *Ibid.*, p. 128.

in the district. A disaster such as this harms both business and labor, not only because of depreciation and the fact that physical assets deteriorate, but also because purchasing power is destroyed, skill impaired and the stability of labor seriously affected.

A deeper insight into the matter will help solve many problems and disprove many fallacies of big business; it will be possible to approach a new era of political economy in which it will be recognized that "mere size means nothing at all" (Crowther). Reliance may be placed on such experts as J. M. Clark who many years ago declared "there is no law which says that big mechanical units are invariably more efficient than small ones,"⁹⁾ or H. T. Lewis, professor of marketing at Harvard University, who affirmed "it must be remembered that merely large volume does not insure success."¹⁰⁾ Indeed, size is merely relative and "the matter of 'positive advantages' of large-scale production must still be considered an open question."¹¹⁾

FRANZ MUELLER
St. Thomas College,
St. Paul

THE SOVEREIGNTY OF THE PEOPLE IN MEDIEVAL AND MODERN THEORY

II.

IT is evident that Marsilius of Padova was the first and most consistent exponent of the theory of the sovereignty of the people. Against the system of the papal curialists, who made the pope the sole sovereign of the Christian world, he opposed the omnipotent State wherein the Church, as a perfect society with independent rights, has no place; he substituted for the monarchy of the Church the sovereignty of Christian people, who control both civil and ecclesiastical affairs. Marsilius propagated this modern democracy and radical State-omnipotence in the garb of medieval speech and manner of thinking, expressing by means of general principles the methods of management of the city republics of his time.

Indeed, Marsilius is responsible for the most trenchant attack on the position of the Church in the Middle Ages. Rightly could Pope Clement VI (d. 1352) say he had never read a more pernicious or heretical book. However, Marsilius' teachings exerted a profound influence on later reformers, especially on Calvin and Huss. But even Calvin never went so far as Marsilius in his theocracy propounded in Geneva. In fact, the system of democracy detailed by Marsilius was never realized since it

would lead to anarchy in both Church and State.

Numerous manuscripts of the *Defensor Pacis* still extant prove that despite repeated papal condemnations the work enjoyed a wide circulation during the Middle Ages. Translations into French and Italian were made in the fourteenth century and an English translation appeared in the sixteenth century. The Latin original was first printed in 1522 as "opus insigne profuturum Theologis, Jureconsultis, in summa optimarum literarum cultoribus omnibus" (an important work useful to theologians, lawyers and in general to all educated persons). The work was frequently reprinted by later reformers; an English translation by William Marshall was published at London in 1535.¹⁾

William of Ockham, better known as Occamus of Occam, likewise propagated a theory of the sovereignty of the people, attacking the papal claims and changing the monarchical system of the Church into a sort of extreme democracy. His most important works are the *Opus nonaginta dierum*, of 1333, the *Dialogus*, of 1334-38, and the *Octo Quaestiones*, of 1342. Occam taught that every people congregated in the State, every community within the State, and every corporation possesses the right to legislate under certain circumstances for itself. The emperor receives his powers not from the pope but directly from God, and is not subject to the pope in temporal matters. In the same manner the pope has no authority over temporal matters in the State.

Occam, however, is not so much concerned about the sovereignty of the people in the State; he is mainly interested in describing the role of the sovereign people in the Church. He attacks the extreme doctrine of the papal curialists who defended the direct jurisdiction of the popes in the State with authority over the emperor and other temporal rulers. He completely divorces Church and State. The Church, Occam maintains, is the reign of freedom of the children of God, and has no coercive power of censures and penalties or any temporal possessions. All members of the Church should observe voluntary poverty and the clergy should take a vow to that effect. Should the pope or the ecclesiastical government fall into error, the emperor, other rulers and the entire body of the laity are obliged to repress them by force. Infallibility is not a prerogative only of the pope or of the general council but of the entire Church.

How the sovereignty of the people in the government of the Church operates is described by

1) Gierke, Otto. Johannes Althusius, 4th Aufl., Breslau, 1929, p. 125; H. Rommen, in Staatslexikon, 5th ed., Freiburg, 1929, vol. III, s. v. Marsilius, col. 1168-71; W. A. Dunning. A History of Political Theories, Ancient and Medieval, New York, 1902, pp. 238-44, 248-53; Carlyle, R. W. and A. J. A History of Medieval Political Theory in the West, vol. VI, London, 1936, pp. 8-12, 40-44.

⁹⁾ Clark, op. cit., p. 117.

¹⁰⁾ *The Annals*, May, 1930, p. 37.

¹¹⁾ Summer, H. B., "Comparison of the Rates of Earning of Large-Scale and Small-Scale Industries," *Quarterly Journal of Economics*, May, 1932, p. 468.

Occam in his *Dialogus*, which presents the first philosophical treatise of modern parliamentarism. The *Octo Quaestiones* teaches that whenever a vacancy exists the political powers revert to the people and the pope has no other function in the crowning of the elected emperor and king than to announce the results of the election in the name of the sovereign people. Each ruler can exercise his powers only in the name and by virtue of the consent of the governed, the sovereign people. Every political right must be founded on the consent of the people, otherwise it is null and void. The people can never completely relinquish their sovereign rights, and rulers who abuse their power may be impeached and deposed.²⁾

Occam's application of the theory of popular sovereignty to the Church exerted a tremendous influence on later defenders of the theory of "conciliarism," i. e., the superiority of the council over the pope. Like Marsilius, Occam granted the laity a vote in the sovereign council. This democratic parliamentarism was officially introduced into the Church at the Councils of Pisa (1409), Konstanz (1416) and Basel (1431). The majority of the writers who defended this system were all inspired by Occam. They taught that the council is the only sovereign in the Church but that the ecclesiastical powers are vested in the Church universal; pope and council are only the executive powers but the pope is subordinate to the council. The latter has the right to reprimand, sentence, depose and imprison popes who abuse their power. The council may be convened without the consent of, and even against the wishes of the pope. And in case of vacancy the council takes the place of the pope; the cardinals who elect the pope act only as representatives of the council.

Defenders of this theory were leading theologians who did not intend to destroy the monarchical constitution of the Church but aimed, by introducing aristocratic and democratic reforms, to form a "mixed" government, the "best form of government." Actually, however, these defenders of the theory of conciliarism disrupted the monarchy of the Church and degraded the popes and minor clergy to positions of mere delegates of the council, dependent in every regard on the decisions of that highest authority of the Church.

The political works of Occam were printed as early as 1494 at Lyons (*Opus XC dierum* and *Dialogus*) and were later reprinted several times.

Less radical than Marsilius' or Occam's systems of democracy was that advanced by their contemporary, Lupold of Bebenburg. In his *Tractatus de iuribus regni et imperii Roma-*

norum (written in 1340) Lupold defends the theory of the sovereignty of the people. Despite his respect for ecclesiastical authority, he refutes the extreme claims of the curialists regarding the management of political affairs by the popes. And despite his respect for monarchical authority, he teaches that the people are superior to the emperor, that political powers are vested primarily in the people, and that whenever a vacancy occurs these powers revert to the people. By right the people alone have the privilege of electing the emperor and other rulers but have transferred their right to electors who act in their name; the pope in crowning the emperor likewise acts only as the representative of the sovereign people in this celebration and ceremony.

In fact, Lupold holds, the elective monarchy accords better with natural law than does a hereditary monarchy, and for this reason the elective monarchy was introduced into the German empire as well as the Church. However, even a hereditary monarchy depends ultimately on the consent of the governed who at one time sanctioned the transfer of political powers to a certain family. Whenever vacancies exist or the rulers neglect their duties the sovereign people exercise the right of passing laws. And whenever the rulers abuse their powers the people have the right to impeach the rulers, to depose them or to transfer the dominion of the State to another nation. These rights of the people apply both to the emperor and to subordinate rulers. The people may exercise their electoral and punitive rights either directly or through representatives. The pope has no right to reject an elected ruler; he may examine into the qualifications of the one thus chosen, and may admonish an evil ruler, but all other rights are denied him.

Although Lupold attacked the curialist teaching and defended the incriminated emperor, Rome seems not to have regarded his theory anti-clerical, because Lupold was promoted to the bishopric of Bamberg in 1353 and was consecrated by the pope himself. Lupold's *Tractatus* was first printed at Strassburg in 1508, and was reprinted at Basel in 1566, Strassburg in 1642, and Heidelberg in 1664.³⁾

The radical, democratic ideas of Marsilius and Occam were popularized by the anonymous *Somnium viridarii*. The title is explained by the author's statement that one night he was placed by a dream into a pleasure garden (*viridarium*) where an ecclesiastic and a soldier were discussing the respective claims of the pope and the king with regard to temporal power. The Latin original was completed in 1376 and the French edition appeared the following year. A French jurist was the author—either Philip de Maizieres, member of the Royal Coun-

²⁾ Gierke, op. cit., pp. 77-79, 83, 127-30; Dempf, A., in *Staatslexikon*, 5th ed., 1929, vol. III, col. 1671-73; Dunning, W. A., op. cit., pp. 244-48, 252-53; Carlyle, op. cit., pp. 44-51, 169-71.

³⁾ Gierke, op. cit., pp. 77-80, 124-26; Albert, J. F., in *Lexikon für Theologie und Kirche*, hrsg. von Buchberger, vol. II, Freiburg, 1931, s. v. Bebenburg, col. 76 sq.; Carlyle, op. cit., pp. 39-40.

cil, or Raoul de Presles, a lawyer. The first part of the work restates the *Disputatio inter militem et clericum*, an anti-clerical book written in 1301, advocating confiscation of church property; the *Disputatio* was quite popular in the Middle Ages, 13 editions having been printed prior to 1501.

The second and larger part of the book summarizes Occam's *Dialogus* and borrows considerably from Marsilius' *Defensor*. The revised French edition was published at Lyons in 1491 under the title *Songe du Vergier*; it was reprinted at Paris in 1500, while other editions appeared later. The revised Latin edition appeared at Paris in 1516 and was also subsequently reprinted.⁴⁾

In 1408 the theory of the sovereignty of the people was called upon to justify tyrannicide. Jean Petit (Parvus), professor of theology at the University of Paris, on March 8, 1408, defended the theory that "every private person without any legal delegation according to the natural, moral or divine laws not only has the right but also the meritorious and honorable encouragement to kill any traitor and perfidious ruler, especially if the latter be so strong that he could not be arraigned in court." Petit attempted to prove this doctrine from examples in the Bible (Michael, Moses, Phinees, Judith), from the works of St. Thomas Aquinas, John of Salisbury, Alexander of Hales, Aristotle and Cicero.

This attempted justification of political murder caused a violent reaction among the French people and on February 23, 1414, a council of theologians assembled in Paris condemned the teaching and ordered Petit's book publicly burned. The Council of Konstanz on July 6, 1415, condemned the doctrine of lawful tyrannicide in general, but on January 15th of the following year a commission of theologians of the same Council approved the assertions made by Petit, only twenty out of eighty dissenting. Pope Martin V at the last session of the Council, on April 22, 1418, declared the decree of the Council of Constance *in materiis fidei* to be obligatory, but gave no decision regarding the doctrine of Petit in particular. Jean Petit had died in 1411.⁵⁾

The theory of the sovereignty of the people was made the basis of a radical democratic reconstruction of both Church and State by Nicholas Cusanus (of Cues). In 1432 he attended the Council of Basel and in the latter half of 1433 published *De concordantia catholica*, dedicated to the council. This work proposes a democratic theory that is both original and unique. The first part describes the harmony

existing among the Blessed Trinity and in the organization of the Church, the second treats of the councils and reforms within the Church, while the third is concerned with reforms within the State.

The prototype of all harmony or unity (*concordantia*) devoid of all disturbance is the life of the three persons of the Blessed Trinity. Men should be members of an organization whose component parts are in peace with one another. The component parts of this universal organization are the State as the body and the Church as the soul. From this vantage ground Cusanus seeks to eliminate all disharmony between the various opposing factors in both Church and State. In so doing he adopts the conciliar theory. The divine institution of the primacy of the pope is denied and the council made superior to the pope. The council derives its powers directly from Christ and has the power to depose the pope whenever he does not give satisfaction. The pope is no higher than any other bishop and his power is dependent on the consent of the Church universal and the general council. Similarly, in the State a central organization holds the highest place. All civil government is based on the consent of the governed. No law whether of Church or State is valid which is not accepted by those to whom the law applies. (*Vigor legis ex concordantia subiectionali eorum qui per eam ligantur subsistit—De concord. Cath.* II, 12.) Use or custom may indicate acceptance of a law and only in this way may the decretals of former popes be regarded as binding. That general consent of the governed is the sole source of obligation is a principle of divine and natural right which cannot be abrogated in any way. Cusanus proves this truth by a demonstration that was to become commonplace in the eighteenth century. Since all men, he argues, are by nature free, all government, whether by virtue of written law or the expression of a ruler's will, springs solely from the consent of the subjects. And since all men are by nature endowed with equal power, the superior position of any single individual results only by reason of the choice and consent of the others (*cum natura omnes sunt liberi, tunc omnis principatus, sive consistat in lege scripta sive viva apud principem, est a sola concordantia et consensu subiectivo. Nam si natura aequae potentes et aequae liberi homines sunt, vera et ordinata potestas unius non nisi electione et consensu aliorum constitui potest, sicut etiam lex ex consensu constituitur—De concord. Cath.*, II, 14).

Thus the source of all political dominion as well as of all human law is to be found in the people. This reasoning of Cusanus, destined for a position of importance in the history of political thought, was not completely new but had never before been advanced so forcefully.

(To be concluded)

JOHN M. LENHART, O.F.M.Cap.

Pittsburgh, Pa.

⁴⁾ Carlyle, op. cit., pp. 37-39; Zeck, in Wetzer & Welte's Kirchenlexikon, s. v. *Somnium viridarii*, vol. XI, 1899, col. 503 sq.; Gierke, op. cit., p. 79, note 10.

⁵⁾ Knoepfler, in Wetzer & Welte's Kirchenlexikon, s. v. Johannes Parvus, in vol. VI, 1889, col. 1746-48; Hilgenreiner, in Staatslexikon, vol. V, 5th ed., 1932, s. v. Tyrannenmord, col. 466; Degert, in Catholic Encyclopedia, s. v. John Parvus, vol. VIII, 1910, pp. 482 sq.

WHEN SLAVES WERE SPARED

THE spirit Liberalism engendered and cultivated in the enterprisers, to whom the economists gave *carte blanche*, suggested to Louisiana planters in slavery days to hire white immigrants for work they knew would demand a toll of many lives. Hence, their costly black chattel were to be spared.

The well documented volume by Robert W. Schugg, "Origins of Class Struggle in Louisiana," contains ample proof of a policy which has been quite generally observed wherever Capitalism directed the economic interests of men in the 19th century: To save capital at the expense of human flesh and blood. It is in the chapter of his book on "Free Labor and Slavery" Professor Schugg relates:

"Aside from highly skilled crafts in which free mechanics were superior, there was one kind of work where whites cost less than blacks, and that was labor dangerous to life or limb. Because the services of a slave were bought for life, planters could ill afford to lose him. The general practice, therefore, was to employ gangs of Irish immigrants to ditch and drain plantations at five dollars an acre, or to build levees at a dollar a day. 'It was much better,' explained an overseer, 'to have Irish to do it, who cost nothing to the planter if they died, than to use up good field-hands in such severe employment.' The cutting of timber to clear arable land on plantations was likewise left to poor whites, because it was 'death to niggers and mules.'"

These and a number of similar statements found in this "Social History of White Farmers and Laborers [in Louisiana] during Slavery and After, 1840-1875," are based on evidence extracted by Professor Schugg from Louisiana Senate Debates, 1853, the New Orleans *Crescent*, and other contemporary sources. As to the correctness of the facts, there is no room for doubt. American wealth was largely extracted from the health, the blood and the life of poor immigrants. Coal mining and steel consumed European peasants in the days of Carnegie and his like for the very reason which led Louisiana planters to hire white laborers: "In the hottest fields and at the most brutal tasks, they were actually preferred to slaves because they cost less, and not a penny was lost if they dropped in their tracks from exhaustion or disease."¹)

The Irish actor Tyrone Power relates in his "Impressions of America," he had been moved to compassion when he saw his countrymen digging a canal between New Orleans and Pontchartrain in 1835. "Hundreds of fine fellows [were] wading amongst stumps of trees, mid-deep in black mud, clearing the spaces pumped out by powerful steam-engines; wheel-

ing, digging, hewing, or bearing burdens it made one's shoulders ache to look upon." They lived many in log shelters half submerged in the swamps, "worse lodged than the cattle of the field—the only thought bestowed upon them appears to be, by what expedient the greatest quantity of labor may be extracted from them at the cheapest rate to the contractor."

They ate the coarsest food and were plied with alcohol to excite them to rivalry in their tasks. Mortality was terrific. The Catholic priest was "the only stay and comfort of these men." Heaven knows, remarked a correspondent of the London *Times*, "how many poor Hibernians have been consumed and buried in these Louisiana swamps, leaving their earnings to the dramshop keeper and the contractor, and the results of their toil to the planter."²)

The terrible superstition practiced by not a few peoples, to immure a live human being in the foundation of a structure to insure its strength and security, shocks the sensibility of civilized men. But they long tolerated conditions such as those referred to, because they believed in the efficacy of certain no less superstitious economic doctrines, inaugurated by the physiocrats and taught by the School to the advantage of the new capitalistic class.

F. P. K.

WARDER'S REVIEW

Government Capitalism Threatens

ONE of the tragic circumstances of the present situation is the inability of the average man to attain to the knowledge necessary for an understanding of political and economic affairs which, in a Democracy, he is expected to help direct. He does not know what is going on behind the scenes, to begin with, nor has he a real grasp on the principles and ideas which are fundamental to the movements sweeping over the world. He is not in possession even of the information made available to the representatives of capital, able and willing to pay for opinions of experts devoted to the study of economic and financial affairs, both domestic and international.

Here is one such piece of information, emanating from a source of this kind, not published to the common by whom the brunt of the storm, whenever it may break, must be borne:

"When the armament spree ends *finally*, years hence, *what then?* Government must find some substitute, to prevent a terrible depression. Officials talk about this solemnly, but have no *definite* plans in mind. Large-scale reconstruction of railroads, other transportation facilities. Great expansion of electric power under some sort of government direction."

While these eventualities may no longer appear as forbidding as they would formerly have seemed to our people, the following statements should make men pause and think:

¹) Loc. cit., p. 90, Louisiana State University Press, University, La., 1940.

²) Ibid., p. 94. See also footnotes same page.

"Basic changes in our capitalistic system are clearly inevitable. Changes may come gradually, but within a few years they will have upset the past concepts of private investments and private profit.

"Government will do more-and-more of the investing, the channeling of savings of individuals into enterprises under government supervision. Already the government spending-and-lending ideas of the Eccles-Currie group, fought two years ago by conservatives, are in effect on a very big scale, but now in the name of defense . . . acceptable to former objectors."

And what of the end? "This is government capitalism, and it's likely to be permanent." Both the trends of a political and economic nature, which are exerting their influence even now, will continue no matter what party may be in power. The author of the information we have quoted believes:

"Long-range outlook is for some modified private profit system, profit supplying incentive to drive the economic machine, as heretofore, but within the narrowing limits imposed by government . . . an evolving socialism."

War is bound to accelerate and promote the development of government capitalism, a synonym for State Socialism. The people of England are well aware of this and the Fabian socialists of Great Britain are taking advantage of the situation. The confidential opinion referred to previously indicates that in our country "some of the 'liberals' who secretly want war have as a partial and hidden motive the speeding of socialism." Evidently, these things the "ordinary man" need not know. Even in a Democracy some things are "caviar for the common"!

Respite Finem

THE very exigencies of the situation now existing in Great Britain force upon the people and Government of the nation the conviction that the purely individualistic conception of private property must yield to the broader aspect of ownership as a trust and its obligation to promote the common good.

Both their liberal heritage and the danger of being pushed too far to the left under present circumstances evidently lead the statesmen who now are directing the destinies of their sorely harassed country, to hesitate to undertake what they are urged to do by progressives of various tints of red. An editorial in one of the last issues of the *New Statesman and Nation* to reach us, complains:

"Four months have passed since Mr. Churchill announced that property would be conscripted as ruthlessly as man power. That promise has not been kept; today there is no alternative, if Hitler is not daily to improve his chances of defeating us."

The Fabian review admits that "to many people such a program, occasioned by desperate necessity, will sound gloomy and extreme." But "it need not be so," the editorial insists. "On the contrary, given good leadership, innumerable changes in our society which we have long known that we ought to make, can be

made. Hitler may do us the service of ridding us of pluto-democracy."

In other words, let Socialism profit from the present situation and drive home its demands. One is thereby reminded of the attitude assumed by the miserable Kerensky and the Duma of 1918, who thought the terrible debacle the Russian armies had suffered in the field gave them their chance to set in motion reforms modeled after an already obsolete pattern supplied by Liberalism. In the end the Bolsheviks were the laughing heirs of the men who attempted to make a bourgeoisie republic out of an autocratic monarchy. The plain people have paid the cost of the wake and the funeral.

However desirable it may appear to get rid of what the *New Statesman and Nation* calls "pluto-democracy," the danger of setting in motion an avalanche must not be lost sight of. Unfortunately, doctrinaires are unwilling to consider dispassionately the end which their agitation may excite. This is one reason why brush fires lighted by them so frequently end in conflagrations.

The Fluidity of the Modern World

THE tendency, inherent in the then new order, to promote change and to accelerate the rate of speed at which all things subject to man's will and whims move toward obsolescence, did not escape the more observing witnesses at the beginning of the liberal era. Writing from Rome, on March 11, 1820, where he resided as Prussia's first minister to the Holy See, the distinguished historian Barthold Niebuhr, declared:

"How fortunate were not they, who led so peaceful an existence, as did our fathers, that they were certain to close their days in their home! And how unfortunate the time when all tendencies are directed toward abolishing this simple way of life."¹

The author of this statement, let us add, was by no means a mere "German professor" lost in research and writing. The son of a distinguished explorer, Niebuhr had studied in Edinburgh, among other universities, and served Denmark and Prussia in public office during the fateful decades of 1790-1820. It was because of the deep insight his education, the knowledge of ancient history, and his career had granted him, he perceived so clearly the destructive nature of the ideas the 18th century had hatched. How warranted were the fears expressed by this historian, we have learnt to our sorrow. The International Consultative Group at Geneva states, in "Causes of the Peace Failure, 1919-1939":

"A century ago it was natural to plan for the future. In their private affairs our ancestors could act on the assumption that their grandchildren would lead a life not substantially unlike their own. Statesmen could think of their country's future in the confident expectation that the future would not surprise them. Today we have no such confidence. The disarray that

¹) Lebensnachrichten über Barthold Georg Niebuhr. Hamburg, 1838, Vol. II, p. 429.

has thereby been introduced into both private and public affairs is there for all to see."²)

The man who led the study of history into new fields of research and interpretation, Niebuhr, was evidently more farsighted than his contemporaries. He realized a hundred and even more years ago what the Geneva Group now speaks of as "*the fluidity of the modern world*," which, let us add, has its source in the spirit of negation worshipped by modern man. Little wonder, the Geneva Group should confess: "The gravity of the present situation is precisely that, humanly speaking, we do not see how our disintegrating civilization may come to new unity."³)

Our Daily Woodpulp

THE present generation accepts the newspaper as one of the fundamental institutions of society, designed to convey to the people that indefinite something called "news." Whether their favorite paper is really worth the money it costs and whether it uses its influence for good or evil, or merely to feed its readers with a vitaminless intellectual pabulum, while fulfilling its capitalistic mission, to produce profit, is a question which men do not much ponder.

The newspaper is accepted as something that exists, because it is needed, allegedly as a vehicle of Democracy and progress. It has undoubtedly served well the class which attained to power toward the end of the 18th century, and to this day reflects and promotes the ideas to which the age of the enlightenment gave rise. Even a Communist daily is, after all, but the exponent of doctrines derived from fundamentals preached by the Encyclopedists or Rousseau.

The final verdict on the newspaper, as it flourished in the era of Liberalism, will undoubtedly be far more severe than the generations of yesterday and even today may think possible. In the past, the few voices critical of this instrument of information and public opinion were not listened to. Our intellectuals may idolize Kant, but it would not today be wise for them to make their own his opinion:

"I had last year's newspapers bound; it is impossible to described the kind of reading they make: fifty parts false hopes; fifty parts false prophecies, and three parts truth. Their perusal has merely derogated this year's papers in my opinion; because I think what these are those were too."

Of course, only an impractical philosopher could commit the mistake of reading last year's newspapers. Like hot biscuits come out of an oven, the products of the rotary press are intended for immediate consumption. But this is true: newspapers have, without doubt, helped to increase the number of men of whom Kant said, they read in order that they need not think.

CONTEMPORARY OPINION

FR. Walter Gumbley, writing in the current issue of *Blackfriars*, quotes a most interesting passage from Saint Thomas Aquinas' *de Regimne Principum*.

"Tyranny under group government seemed to him," says Fr. Gumbley, "much more common than under a despotic monarchy." And he quotes:

"When evil threatens from two things from which a choice has to be made, the one from which the lesser evil is to be apprehended must be chosen; and less danger comes from a monarchy which has developed into a tyranny than a government of several rulers which has become a corrupt one. For civil dissension which is a common outcome of a group government strikes at the chief social good which is peace, whereas under a tyrant prince it is usually only the well-being of individuals that is attacked, not that of the community." (Chapter V).

I reproduce this only for the benefit of certain Catholic minds which appear to harbor one far too simple *idée fixe*: that this paper has a "Fascist" tinge because it does not regard 1940 democracy as a plan of government laid up, if not made up, in Heaven. There is no more a divine right of democracies than of kings.

JOTTER,
Catholic Herald, London

Under the complex conditions of our modern industrial and commercial life, economic democracy is, in my opinion, inseparable from a strong and flourishing trade union movement. I know of no modern industrial country which, lacking a strong and independent labor union movement, enjoys the privileges of democracy which you and I take for granted. The trade union is destined to play an ever important and increasing part in our economic and social and educational life. The trade union is to be more and more strong, responsible, self-disciplined; directed by experienced leaders of intelligent members who play their part in our democratic process of life. Trade unionism will not fail. Democracy will survive because it is lived by the people. There is entirely too much reliance by all groups of our population on legislation and law enforcement to solve our problems. Even the best legislation can be no more than a framework for working out the recurring problems of human relations. This is especially true in labor relations. In probably no other field is it harder or less practical to prescribe ironbound rules of human behavior. And in no other field is it more futile to expect people to do certain things unless you have first convinced them, completely and freely, that doing those things will be to their own best interests.

JOHN R. STEELMAN,
Director, United States
Conciliation Service¹)

²) Internatl. Conciliation. No. 360, Oct., 1940, N. Y., p. 342.

³) Ibid., p. 368.

¹) *American Federationist*, Sept., p. 21.

The trend of Federal indebtedness represents more than the record of Government finance. It symbolizes the attitude of the people and of Government officials toward our basic problems. There have been three times in our history when a substantial increase has taken place in our Government debt. During the Civil and World Wars the debt rose sharply but with the advent of peace a steady reduction took place . . . Since 1930, however, Federal indebtedness has continued steadily upward until it now amounts to \$325 per capita. The aggregate over-all debt, including Federal, State and local, is nearly \$65,000,000,000 or \$500 per capita. In 1913 the over-all per capita debt was about \$60, or less than one-eighth as much as at present. In a comparatively short period of twenty-seven years, on a per capita basis, taxes and Governmental costs have increased 375%, the public debt has increased 700%, while national income has increased by 75%.

New England Letter
First National Bank of Boston

After decades of second-rate pre-molar education, applied wrong-end-foremost, America, do you notice, has all but ceased to bring forth poets, statesmen, original thinkers in any category. Or does she still produce souls of good quality only to clamp them into the mold of intensified schooling instead of helping them cultivate their God-given aspirations?

It is too bad that children must hear talk of grading, promoting, graduating, while too young to realize that such distinctions are fictitious. The talk of school compulsion signifies to their callow brains two notoriously undermining notions—that parents “do not know enough” to teach their yearlings, and that the State must be more important than God. Such false notions, when they persist through adolescence, culminate in the slave personality. Recently, in quoting a prominent speaker, the reporters, who are by no means fools, illuminatingly conjoined two sentences: “We are confronted with a tremendous increase in the number of highly educated citizens”—“improved social conditions must wait until the level of the national intelligence is prepared to accept measures for betterment.” As though education were a disaster: the blockade of social improvement!

Instead of “highly educated,” the speaker meant lengthily schooled. Does he or does he not indicate that protracted general schooling is calamitous? With the restoration of the Christian home and the consequent ousting of primary school grades, we may soon cease our dirge for the death, or at least the dearth, of a national intelligence.

ELLA FRANCES LYNCH,
“The Renegade Home”¹⁾

President Roosevelt has signed the bill making military training compulsory in the United States. This was a piece of history that makes sad reading, all the sadder because the state of the world makes the action appear desirable if not necessary.

Doubtless the discipline which such training will bring to American manhood will be for the good, but in the international political order the step is retrogressive. It was the proud boast of the States that their sons were free of the burden imposed by other nations who deemed personal liberty as of less value than the strength of the nation. Now the Americans are told that their liberties will be in jeopardy unless this sacrifice of personal liberty is made.

Pope Benedict XV maintained that one of the root causes of the world's ills was compulsory military service and he pleaded for its abolition. Like so many others of that Pope's suggestions, this one was turned down at Versailles, with the resultant re-birth of militarism in Europe. Now that America has surrendered to the claims of the militarists let us hope that a new peace treaty will remember the Papal words. It cannot now be claimed that such a provision would hit only a few countries, we are all contaminated now.

The Catholic Times,
London

When Catholics were roused by Leo XIII from their rut of social inaction regarding the just distribution of wealth, and by the trumpet call of Pius XI's *Quadragesimo anno*, there was resentment and opposition against the outspoken words of both Pontiffs. While these Popes drew the line of the moral law concerning personal wealth at one place, capitalists attempted to draw the line—and certainly drew it in practice—in another place. The definite line drawn by the Church is that no man has a moral right to use for his *own* use wealth beyond what is requisite for securing the necessities and conveniences of life for himself and his family—while others cannot secure wealth enough to provide the necessities and decencies of life for themselves and their families. That is one limit in morality to the amount of wealth one may use for one's *own* use. This naked moral truth about wealth has been ignored by numbers of wealthy Catholics and even derided as Leftism. It shocks them. They would rather clothe it; and so, if possible, stifle it and set up the idol of Mammon veiled with pietism for the worship of social righteousness. The sacrifices this naked moral truth demands are disturbing and distasteful—just as the teachings of the Sermon on the Mount are so often disturbing and distasteful—even to the children of the household.

*The Irish Rosary*¹⁾

¹⁾ The Paulist Press, N. Y., 1940, p. 11.

¹⁾ Edited and published by the Black Friars at Dublin.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

The Net Spreads Ever Farther

WHEN a man becomes imbecile his friends place him in an asylum. When people grow decadent and imbecile they place themselves in the hands of the State.

It is not what the State has done or can do which inspires, but the infinitely nobler possibilities which arise through the voluntary co-operation of men to wring from nature and life the utmost they can give.

I hold that the whole salvation of Ireland depends on what Irish people can do for themselves. I think the worst enemies Ireland has today are those who are forever supplicating State aid on their behalf.

In these socialistic days we grow pessimistic about our own efforts and optimistic about the working of the legislature. I think we do right to expect great things from the State, but we ought to expect still greater things from ourselves. We ought to know full well that, if the State did twice as much as it does, we shall never rise out of mediocrity among the nations unless we have unlimited faith in the power of our personal efforts to raise and transform Ireland and unless we translate the faith into works. The State can give a man an economic holding, but only the man himself can make it

into an Earthly Paradise, and it is a dull business, unworthy of being made in the image of God, to grind away at work without some noble end to be served, some glowing ideal to be attained.

Every people get the kind of government they deserve. A nation can exhibit no greater political wisdom in the mass than it generates in its units. It is the pregnant idealism of the multitude which gives power to the makers of great nations, otherwise the prophets of civilization are helpless as preachers in the desert and solitary places. So I have always preached self-help above all other kinds of help, knowing that if we strove passionately after this righteousness all other kinds of help would be at our service. So, too, I would brush aside the officious interferer in our co-operative affairs, who would offer on behalf of the State to do for us what we should, and could, do far better ourselves. We can build up rural civilization in Ireland, shaping it to our hearts' desires, warming it with life, but our rulers and officials can never be warmer than a stepfather, and have no "large, divine and comfortable words" for us; they tinker at the body when it is the soul which requires to be healed and made whole.

GEORGE W. RUSSELL, 1912.

The Corporative Order

Japan Controls Marketing and Sale of Rice

UNDER the feudal system, which at no time in its long history became enmeshed in State Socialism, public authority never hesitated to adopt a method of controlling the distribution of the chief necessities of life, such as wheat, bread, oil (used instead of butter and lard in the Latin countries of Europe), provided conditions demanded this course be pursued. In the Papal States, until toward the end of the 18th century, when, under the influence of the economic doctrines of the time, it was decided to abolish this system, the Anona alone bought, stored and sold wheat. Because of the peculiar circumstances of the location of Venice, the shrewd men who controlled the affairs of the republic believed it incumbent on the Government to control both the wheat supply and the baking and distribution of bread, which constituted the staff of life to a far greater extent in former times than it does today.

According to *Commercial Japan*, a monthly review of financial and economic developments in Japan, published at Tokyo, a departure of a similar nature has been inaugurated by the Government of that country. Evidently forced to it by the exigencies of the present situation.

The plan has to do with rice, upon which grain the people of Nippon depend to so large

a degree for their sustenance. According to the rules laid down by the Cabinet Planning Board, farmers may not sell their rice to dealers or to consumers, and this accords with the regulations established by the Roman Anona. But according to the method now adopted in Japan, "collection (purchase) of rice, in general, will be in the hands of the town agricultural associations," while in the Papal States grain was bought by public officials and stored in the papal granaries. In Japan the rice brought to market will be delivered to town agricultural associations and the rice collected divided into two parts. One part is intended for consumption within the prefecture and, therefore, turned over to the prefectural rice dealers (association for distribution), while the remainder, not needed for local consumption, will be earmarked for shipment to points outside the particular prefecture in which it was raised and collected. But, and this seems particularly worthy of note, shipped rice will be turned over to the co-operative societies and not to rice dealers' associations, let's say at Tokyo or Osaka. Thus, while the prefectural rice dealers association seems an adaption of an institution of Fascism, in the case of shipped rice, recourse is had to a very sound method of distribution.

But matters are not permitted to rest here. The rice delivered to the co-operative societies will be purchased, the outline says generally, by the Government at uniform prices. In case the co-operatives have more rice than the Government wishes to purchase, "the unsold portion will be sold to the Japan Rice Company," which, on its part, "will distribute this rice to persons in the so-called consuming prefectures through the federations of rice dealers associations in these prefectures." Ultimately, therefore, the plan is in complete agreement with the economic structure inaugurated by Fascism in Italy and is bound to become top-heavy and bureaucratic. And while a distributive method of this kind is the very antithesis of the "free economy," which some people among us at present hold very dear, it is not the solution of the problem we are seeking.

The first part of the plan, the prohibition of sale of rice by farmers to dealers or to consumers, is not in principle opposed to standards possible of adoption in a Christian State or under the corporative system. In this connection it may be well to remember the injunction of forestalling prevalent in former times and

the general rule that no goods were permitted to be sold ere the market-master had announced the opening hour for sale and barter. Furthermore, the handling of rice by "town agricultural associations" likewise seems permissible or even desirable; entirely so the role assigned to the co-operative societies, provided these organizations are granted the necessary latitude of action.¹⁾

Unfortunately, our source does not reveal the price policy to be observed by either or all of the agencies involved in this somewhat complex plan. Will the market or the Government determine the price on delivery by farmers? Or is the uniform price which the Government ultimately pays co-operative societies for rice to be a regulative or the sole determining factor? In the final analysis the rice distribution method now adopted in Japan is just another symptom of world-wide defiance of "free economy," an indication of the tendencies seeking to develop a new economic structure, one less susceptible to the influence wielded by a minority strong in the control of the means of production.

The Youth Movement

Onward to Centralization

UNDER the pretext of war-time necessity many regulations are made and laws enacted that in more normal times would provoke a storm of criticism. A pertinent example is the attempt being made in England to organize youth movements under Government supervision, on the plea of a "physical fitness campaign."

Bitter condemnation of this move was expressed not long ago by Msgr. H. Barton Brown, speaking at Hanwell, England. Calling upon his hearers to "be up and doing," the speaker pointed out that "unless we exercise our influence this new Government idea will calmly remove our Catholic youth from Catholic influence and we shall see a generation brought up under the guidance of those who hate the Church and seek to destroy her influence."

Even more trenchant were Msgr. Barton Brown's remarks regarding the ulterior purposes of the plan: "Of course this is an attempt to bring ourselves in line with the Fascist, Nazi, Soviet idea, and make the youth of the country disciples of the ideas of the particular persons in charge of the movement."

Unless something is done, the *Catholic Herald*, of London, quotes the speaker as declaring, "a completely State-controlled system of youth welfare, with religion entirely excluded," will inevitably result. "This system," he concluded, "means the ultimate destruction of the Faith of our Catholic youth."

But in "opposing this proposition, tooth and

nail and until the last ditch," Msgr. Barton Brown at the same time affirmed the Catholic youth movement would have to be strengthened.

The parallel between the conditions as outlined by the English priest and those obtaining in our country is obvious. The tendency for the State to encroach more and more on youth movements in particular has been observable for some years now. And in view of the present turbulent conditions—and especially those a policy of militarism is bound to occasion—it behooves all right-thinking men and women to be on their guard to check a needless and dangerous extension of Government power into realms it should not penetrate.

In December of last year a group of Young Christian Workers in Oklahoma began publication of a bimonthly periodical devoted to problems affecting young men and women in various types of employment. At first issued under the name *Leaders Bulletin* in mimeographed form, the paper is now printed as *The Young Worker*. Rev. D. J. Kanaly, of Ponca City, Okla., is chaplain of the organization.

Each issue contains reports of happenings concerning young workers, news of the various "cells," or member organizations throughout the country, and articles and editorials devoted to problems of the workers, particularly relating to their spiritual welfare.

Publications of this type are truly necessary, intended as they are to help a class of young people more or less ignored in the past. Especially does this statement hold true with respect to members of the so-called white-collar class.

¹⁾ Vol. 17, July, 1940, p. 22.

Detailed information on the manner whereby youth organizations may affiliate with the C. V. Youth Movement is presented in the November Monthly Activities Letter of Rev. Edward A. Bruemmer. The question was thoroughly discussed at the New Ulm convention, where the Youth Committee decided youth groups should be affiliated through State Branches. The C. V. receives three cents per member in per capita tax from regular youth organizations; societies with few members are asked to pay one dollar per year. Members of youth clubs (ranging in age from 12 to 18 years) are asked to pay one cent per year.

Regarding the question of mixed societies, those enrolling both young men and young women, it was decided such organizations should be affiliated with both the C. V. and the National Catholic Women's Union, i. e., the young men will belong to the former society, the young women to the latter.

Included among the activities specified for the month are reception of Holy Communion for the poor souls, study of the C. V. convention resolutions, sponsorship of private socials in the parish hall, organization of bowling and basketball teams, and providing underprivileged people with food, clothing, etc.; this latter activity, the second vice-president suggests, should be made a year-round project.

Mutual Insurance Societies

True Benevolence

CATHOLIC mutual insurance societies have proved their effectiveness over a long period of years. The conditions responsible for the origin of these institutions may have changed somewhat, but the societies have adapted themselves to the new situations and in consequence are today not only alive but in most cases flourishing. Among the outstanding associations of this character are the Catholic Aid Association of Minnesota, the Catholic Knights of St. George, Western Catholic Union, Catholic Life Insurance Union of Texas, and the Catholic Knights of America.

This year the Catholic Aid Association of Minnesota is observing the 62nd anniversary of its founding. For the past several years the financial secretary has been able to report a substantial increase in membership; from July 1st of last year to June 30th of this year, for example, a net gain of 661 members was recorded.

Greatest increase has been noted in the 20-year-payment class; during the past year, for

instance, 814 persons were initiated into this classification, as compared with only 38 in the whole-life class. There are at present five classes of members: whole life, 10,238; 20-year, 8,342; juvenile, 1,202; extended insurance, 474; paid up insurance, 137—a grand total of 20,393 members.

From the organization of the Association until June 30th of this year a total of \$5,705,000 was paid in settlement of death claims in the whole-life class, \$90,500 for death and disability claims in the 20-year-payment class, and \$3,801 in the juvenile class.

Receipts for the year, from all sources, amounted to \$449,171.06. Disbursements totaled \$315,444.99, including payment of 240 death claims in the amount of \$205,284, and operating expenses of \$52,391.09.

Total assets amount to \$3,628,532.52, distributed as follows: mortgages, \$2,264,189.04; bonds, \$921,866.37, home office building, \$52,664.08; real estate, \$118,338.30; contracts, \$135,239.99; certificates of deposit, \$25,000; and cash, \$111,234.74.

Rural Problems

Rural Life Convention

BEYOND question many events of the 18th annual convention of the Natl. Cath. Rural Life Conference, held at St. Cloud, Minn., on Sept. 29th to Oct. 1st, could be singled out for special mention. The program was replete with features, including masses, parades, civic demonstrations and rallies. Dignitaries of both Church and State attended in great numbers, and many thousands of young people participated in sessions devoted to youth problems.

Perhaps the outstanding characteristic of the convention, however, was the amount of time given over to panel discussions and open forums. There appears to be a tendency away from numerous addresses and toward an emphasis on meetings at which members of the audience have an opportunity to ask questions

and express their own opinions. This is indeed a happy departure.

Tuesday's sessions, for example, were devoted to a series of open-forum meetings on specific problems of rural areas. Equally valuable was the tour to St. John's University, where some 350 delegates observed practical demonstrations of farm technique, including lectures on the principles of gardening, fertilizing, bee culture, compost heaps and tree culture.

Outstanding among the public events were the pontifical mass on Sunday, celebrated by Most Rev. Vincent J. Ryan, of Bismarck, N. D., president of the Conference; the civic program featured by the address of Archbishop John G. Murray, of St. Paul; the youth day on Monday, consisting of a field mass celebrated by Most Rev. Joseph F. Busch, of St. Cloud,

host to the convention, a mass meeting and discussion meetings, and a parade of young people, culminating in special church services at which Bishop Busch blessed a lamb according to the ancient ritual of the Church; and Monday evening's mass meeting addressed by Most Rev. John H. Peschges, of Crookston, Most Rev. Edwin V. O'Hara, of Kansas City, Rev. John LaFarge, S.J., of New York, and Dr. Carl Taylor, of Washington, D. C.

The keynote of the convention was struck by Most Rev. Aloisius J. Muench, of Fargo, N. D., in his sermon at the pontifical mass. "Without the guidance or the spirit of religion," Bishop Muench asserted, "agrarianism will fail as surely as other movements have failed. Religion alone can steer it clear of the shoals of self-interest, materialism and the secularism on which other agrarian movements have foundered in the past."

The Conference is pointing the way to a new

order in agriculture. First and foremost, its leaders have insisted that despite the evils of absentee landlordism, tenancy, unfair prices, disproportionate costs for farm machinery, and the rise of a rural proletariat of alarming proportions, the root of all the problems is the spirit of materialism which, coupled with greed, avarice and speculation, has extended its frontiers also to rural America. Nor can legislation alone serve to overcome these difficulties. But basing its program on a recognition of the fact that man is composed of body *and* soul, the Conference, particularly in its "Manifesto on Rural Life," has emphasized a realistic approach to the problem, emphasized the necessity of the principles of duty, social justice and social charity.

Great credit for arranging the convention should go to Bishop Busch, Bishop Ryan, who was re-elected president, Msgr. L. G. Ligutti, executive secretary, and Msgr. Edward Mahowald, of St. Cloud.

Reclamation of the Family

What One Teacher-Pastor Is Doing

WHAT of the promise to discuss Father X's class in Domestic Education referred to in an article in the October *Social Justice Review*? Before telling what happened last, we must tell you what happened first. Thus said the story teller to the King who wanted him to hurry on with his tale of the Locusts and the Corn.

In 1929 the writer had been named chairman of the American Committee of the International Congress on Family Education, scheduled to meet in Liege in July, 1930. On learning of this appointment, Bishop Thomas J. Shahan, at that time Rector of the Catholic University of America, insisted that E. F. L. should go to Liege, "in order to help hold that Congress to Christian principles." His Excellency, with the other supporting members of the Hierarchy, provided funds and advised continuing on from Liege to Rome.

At the North American College, the Rector assured her of an audience as soon as the Holy Father should return from his summer residence at Castelgandolfo. He urged her not to be in a hurry to leave Rome but to get acquainted with the Holy City and its notables. In this manner it became feasible to discuss the writer's program of Church-guided home education (later designated by the Holy Father, Domestic Education under Pastoral Guidance), with English-speaking prelates and College Rectors who unanimously approved and unstintedly praised. To quote briefly:

Cardinal Cerretti: "Most Necessary."

Cardinal Sincero: "Good and providential."

Cardinal Lepicier: "It is God's work. It has God's blessing. It has my blessing."

Father Mario Barbera, S.J., editor of *La Civiltà Cattolica*: "I must tell you that I am

deeply satisfied with your work and sound pedagogy."

At the Audience in December the writer, kneeling before His Holiness, Pius XI, presented the following plea for His approval of her works and its extension throughout English-speaking countries.

The Object: To foster a movement, co-extensive with the Church, for the enlightenment of parents concerning their duty and privilege as true educators of their children.

We aim to make every home the centre of law and order, spiritual truth and happiness, by instructing parents in a system of child-training based on Catholic philosophy, which regards education as primarily a struggle for the soul. Our field is the home during the years of character-forming, upon which the virtues of schooling must depend.

We Plead That: If the right education of children were generally understood and practiced, our chief problems, including the prevention of crime and the reformation of criminals, would be solved normally by fostering in early childhood the habits which constitute upright character. The reformation of human beings is a difficult, complicated, expensive, and uncertain process, whereas the formation of character during the plastic years is a simple process of wise parental guidance and control, as inexpensive as it is heart-satisfying, and as certain of success as any known undertaking.

The Need: As schooling has become more general and compulsory, parents have become increasingly prone to confuse education with schooling and to regard the school as the main source of education. Laxity and ignorance prevail in regard to the most elementary responsibility of training in obedience, dutifulness, re-

spect for the authority of parents, Church and law. As undisciplined children lack the sweetness and unselfishness which go far to compensate parents for their sacrifices and worry, a state of friction soon develops and the unity of the home is threatened.

Furthermore: As the failure of the parents becomes increasingly evident, a deplorable evil manifests itself in the commercializing of materialistic palliatives: nursery schools¹⁾ conducted by "specialists" are being established for infants from the age of eighteen months onward, with a suggestion from Geneva that they be made compulsory for the poor, "to provide the child with social contacts under scientific supervision" and, as Montessori pleads, "to prevent the clash of child and parent."

Co-operation and Credit Unions

A Forward Step

AN important step, to which also the farmers of our country have given thought, has been undertaken in Saskatchewan with the incorporation of the Canadian Co-operative Implements, Ltd. The new organization, intended to engage in the distribution of farm implements throughout western Canada, has obtained a Dominion Charter. A Regina daily reports that Mr. H. L. Fowler, Secretary of the Consumers' Co-operative Refineries, who was elected president of the new co-operative enterprise, had called it "one of the largest consumer's co-operative ventures on this continent."

The new co-operative is an outgrowth of the investigation conducted into the implement industry by a special committee of the Saskatchewan legislature during the summer of 1939. The committee contended that the solution of the problem, to furnish farmers implements at lower cost, could be achieved by means of co-operative efforts. It recommended the adoption of the course now inaugurated.

The charter of the Canadian Co-operative Implements provides for the vesting of ownership and control of the organization in approximately 35 district co-operative associations, located in Western Canada. The individual farmer will buy stock in the district co-operative and the amount of investment will vary according to cultivated acreage. Individual requirements will vary between a minimum of ten dollars to a maximum of forty dollars, although there will be no prohibition of larger investments. If present intentions are carried out, the new co-operative will be in operation in the fall of 1941.

According to a statement by the president, it is intended to mobilize the demands of farmers in Western Canada to a degree which will make it possible for the organization to approach Canadian manufacturers of farm ma-

¹⁾ Attention to the insidious character of the nursery school was called by the 1939 convention of the Central Verein held in San Francisco.—Ed.

Also "Guidance Clinics," headed by "progressives," pretend to solve the difficulties of parents by prescriptions based on animal psychology; they ignore the soul, deny sin, scorn conscience, and leave the unhappy parents more benighted than before. How often does this plea for help reach our office: "Please tell us what to do. We followed the directions of educational experts ever since our child was born, and now he is beyond our control."

(Editor's note: In a later article, the writer will detail the plan submitted to the Holy Father, for which she received His blessing. This same plan is now being followed by the Teacher-pastor in his class in Domestic Education.)

ELLA FRANCES LYNCH

chines and implements with an offer to contract for large purchases of their wares for cash. After that, the machines, etc., would be distributed through local retail co-operatives to the farmers.

However desirable the plan adopted by the Canadian co-operative may be, it is not the final solution of the problem of exorbitant prices for farm machinery exacted by the manufacturers in our country. The only complete answer, in all probability, is to be found in a co-operative purposed to manufacture farm machinery. But even in this case the cost may be excessively high, as long as steel, lumber, and other raw and semi-finished materials are monopolistically controlled and priced.

Already many evils of the peace-time draft program have begun to manifest themselves. With the passage of a measure providing for a moratorium on installment purchases, life insurance premiums, etc., whenever a man is drafted, banks and other loan agencies have begun to refuse money to men eligible for conscription. As a result, men of draft age are finding it difficult, if not impossible in many cases to obtain loans.

The personal loan companies "come right out," *Business Week* asserts, and tell the potential draftee "he doesn't have a chance unless he can put up security or obtain the autograph of a co-signer who is either married . . . or as they suggest, has a girl-friend who earns more than \$30 a week."

In consequence such men are compelled to resort to loan sharks to whom they are required to pay exorbitant rates of interest. And because the draft-susceptible loan-seeker finds his borrowing power diminished, "the loan sharks chortle"; for high rates, fees and other charges offset risks of possible loan default.

The problem is bound to affect credit unions, and it is to be hoped they may find a way to aid men thus affected. By so doing they would prove anew their superiority over the "cold-blooded" firms whose protests of patriotism do not conform with their business practices.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

A CATHOLIC School of Social Service, Rev. Lucien Desmarais, director, has been founded at Montreal under the patronage of Archbishop Charbonneau. Students must be bilingual to follow the course of studies as some will be given in French and some in English.

The course is to form part of the University of Montreal studies, and is divided into two years.

AN article in the *Digest of the Synodal Commission* describes the Church's work for agriculture in the foreign mission lands and gives varied and important data concerning some Catholic social and agricultural experiments in China. It points out that experiments have been made with some thirty kinds of wheat at the Trappist monastery of Chengtingfu and that, to date, two of these varieties have netted excellent results with exceptionally large returns per acre.

With a view to stimulating more wide-scale experimentation, the monastery is now prepared to send samples of its best wheat to other missionaries at a minimum cost with the hope that China's crying food problem may be alleviated by means of better farming methods.

AN organized campaign against objectionable literature will be conducted by the Catholic Physicians' and Dentists' Guild of Southern Illinois. In addition, the group plans active opposition to the display of contraceptives and contraceptive literature in drug stores. In carrying on the campaign the members will follow a two-fold line of activity: seeking the co-operation of public officials and emphasizing the importance of action on the part of individual physicians and dentists.

The spiritual director of the organization, Very Rev. Msgr. Marcellus J. Gruenewald, of Belleville, advised the members to be especially watchful of the literature placed in the waiting rooms of their offices. The organization has also undertaken to collect sample medicines and other supplies needed by medical missions.

TWO days, Sept. 23rd and Sept. 24th, were devoted to the discussion of social and economic subjects by the Catholic Conference on Industrial Problems, held at Rochester, N. Y. Labor leaders spoke on The Rights and Wrongs in Industrial life; Labor Views the Situation; Labor Looks at Unemployment, and Employer-Labor Co-operation. Public officials discussed Unemployment and Relief; the National Labor Relations Board, and the Wage and Hour Law. The Catholic attitude was presented to the meetings by Dr. Aaron I. Abell, of Nazareth College, Rochester, who spoke on Viewing our Economic Life Today; Rev. R. A. McGowan, The Content of the Encyclicals; Rev. Francis J. Burns, Moral Aspects of the Wage Question; Rev. John P. Boland, Let Us Have Religion in Industry, and Rev. J. P. Monaghan, Social Legislation and Catholic Social Teaching.

The afternoon of the second day was given over to panel discussion on Ways and Means to Promote Christian Social Teaching. On this occasion one forward-looking speaker, Rev. Raymond Clancy, Director, Parish Labor Schools at Detroit, presented his views on The New Social Order. At the dinner meeting Mr. Thomas F. Woodlock, contributing editor, *Wall Street Journal*, spoke on Christian Attitudes in Economic Life. The closing address was by the Bishop of Rochester, Most Reverend James E. Kearney, on The Church and Social Order.

THE PRESS

IN a criticism of the secular newspapers a writer in the Melbourne (Australia) *Advocate* complains that the special interests, opinions, prejudices and deficiencies of judgment of the editorial staff influence not only the editorial columns but also the news columns of the papers. The lack of consistent views is explained by the absence of anything approaching first principles. As an example of a perfect "switch-over" the following example is quoted:

The tragic downfall of France and the flight to England of some of the political moles who had sapped the nation from within, aided and abetted by the Grand Orient and the disruptists of the Left, were followed immediately by remarkable attacks on those who had tried to save what could be saved of France. It was nothing that the very newspapers which had previously superlatively acclaimed Petain and Weygand ate their words.

THE PROFIT MOTIVE

DANTE'S terrible she-wolf, greed, will not be satisfied unless her hunger for profit is satisfied, though nations perish. The *Catholic Times*, London, writes: "In the midst of the Battle for Britain certain bankers and stock-brokers in Middlesbrough complained that the 2½ percent National War Bonds did not offer a sufficient yield for industrialists and other large investors. The incident should become historic as an example of the passion for usurious gain that was so largely a mark of our civilization, and so much a cause of our present tribulations."

But historians will also put on record that Sir Robert Kindersley, President of the National Savings Committee, gave them the rebuke that was never given (note the admission so characteristic of the spirit of the age of Capitalism) in the war of 1914: "Sir Robert pointed out what is the essence of the sin of usury, that the sacrifice demanded of money is infinitesimal when compared with the sacrifice demanded of life itself. That disproportion is striking in war, especially in a total war, but it exists also in peace. Our right is not to demand tribute on money but to bear one another's burdens and to give unto others with overflowing measure."

EMIGRATION

LITTLE attention and no discussion have been accorded the following statement issued by the American Brazilian Association, with headquarters at New York. According to the organization's *News Bulletin*, the Brazilian Colonization Bureau continues to receive hundreds of inquiries from American farmers who

are investigating the possibilities of settling in Brazil.

Government officials have expressed themselves pleased at this show of interest since it is felt that American farmers might do much to increase the production of wheat, which is one of the aims of the administration at the present time. If American farmers should come in sufficiently large numbers it is likely modern American agricultural methods might be inclined to grant special favors or assistance to American farmers, provided any mass migration is likely.

CO-OPERATION

A MANURE spreader co-operative has been organized, and 20 spreaders obtained by 43 farmers in Washington County, Iowa. The farmers, all borrowers from the Farm Security Administration, are tenants on comparatively small farms and are trying to follow the best farm-management practices, to rehabilitate both themselves and the land on which they live.

They are interested in rebuilding soil—not their soil, but their landlords' soil. They expect in return to improve their tenure relationships. They realize that a shortage of farms exists in Iowa, and that thousands of farmers are being displaced every year.

WORKERS' UNREST

FOR two dollars more a week, one-third of all workers would "sell out" their jobs. So reports the public relations firm of Remsen J. Cole, in making a cross-section survey of Philadelphia workers to determine basic causes of employee-management distrust.

The survey suggests that management improve relations by (1) disseminating information on the company's financial status—only a quarter of the employees polled considered their wages fair; (2) cultivating personal relationships—only a third knew their employers well enough to speak to; (3) providing opportunities for advancement; (4) improving working conditions.

PROSTITUTION

IN an appeal for support for the American Social Hygiene Association, Dr. Ray Lyman Wilbur, chairman of the National Anti-Syphilis Committee, warns that commercialized prostitution and through it venereal disease, "is more threatening to public health and welfare than at any time since the World War."

"It is more daring, more insidious," declares Dr. Wilbur. "Prostitution as a racket involving bribery, intimidation and extortion can and must be suppressed. Prostitution as a business, including the recruitment and ruthless exploitation of thousands of new girls every year, can and should be made so difficult, hazardous and unprofitable by law enforcement that it dies. Commercialized prostitution—injures public health—affords the greatest opportunities for spread of the dangerous communicable diseases, syphilis and gonorrhea. It strikes at the home and family—breeds deceit and disloyalty; degrades the marriage relation; undermines character and self-control of men and women. It exploits young people. For the profit of 'third party' interests, both girls and boys are being mercilessly victimized. It encourages sex delinquency—offers dangerous appeals to youth for play and adventure; promotes sex curiosity and promiscuity. It increases graft—allies itself with other lawless, anti-social forces corrupting susceptible public officers and citizens."

LANDLESS FARMERS

A RECENT check in Iowa counties showed that 442 out of 9,800 Farm Security Administration standard borrowers lost their farms and were unable to find new locations for the 1940 crop year. Another 1,095 persons, applicants eligible for FSA loans, were unable to find farms, while the FSA's county supervisors estimated that another 3,388 farmers could not get locations.

In all, it was conservatively estimated that 5,000 farmers in Iowa could not find a farm during 1940.

THE MACHINE

EFFORTS to introduce the machine into one of the last domains of manual labor, the picking of the cotton crop, are perhaps close to achieving their purposes. A standardized model of that Rust Cotton Picker which has been undergoing development since 1927 is expected to begin commercial production in 1941, according to J. D. Rust, inventor and president of the Rust Cotton Picker Company, Memphis, Tennessee. Very scantily stated, the machine pierces cotton with a wet, steel wire spindle and rolls up the fiber.

One model of the cotton picker, for small farm use, is powered by an ordinary row-crop tractor; the other is a self-powered tandem model for heavy yield territory and large plantations. The best prospects seem to be planters who have already tractorized their farms and abandoned the sharecropper system in favor of wages.

So far most cotton picking machines produced have been rented on a custom picking basis. Although the Rust Brothers have set up a foundation to study the effect of their machine on the Southern economy, it seems to them now that introduction of the machines will be too gradual to have drastic consequences on employment.

POPULATION

RECESSION of population-growth in the last decade, as established by the census, is attributed by statisticians to legislation restricting immigration and to the fact that the birth rate has declined more rapidly than the death rate. Behind these figures are those two all-important factors, the birth and death rates. The birth rate of 25 per 1,000 in 1915 was reduced to 17 in 1937; the death rate of 17.6 per 1,000 in 1900 was reduced to 11.2 in 1937. Decrease of birth rate and decrease of death rate are resulting in an increase of the average age of people in the United States. A white baby girl born today has a life expectancy of 62.65 years, compared with 51.08 in 1900. A white baby boy born today has a life expectancy of 59.06 years, compared with 48.23 in 1900.

These great changes—slowing up of population growth, reduction of youth ratio, increase of age ratio—and also decrease of city birth rate in relation to rural birth rate—are, *Business Week* points out, of vast significance to the business man, affecting as they do the economic future of the nation. The vast development of the nation through 150 years has been a direct result of population growth. Some economists hold that recent slackening in business has a close relationship to the prospect of a static condition in population.

FREE MASONRY

ACCORDING to information received from Belgrade, Yugoslavia has followed the example of France and included Freemasonry in the organizations banned by the Government.

The Grand Lodge of Belgrade, "Jugoslavija," has disbanded and, with its associated lodges, is liquidating its property.

RACIALISM

ALABAMA'S registration law is being put to a test involving nine cases. The petitioners, all Negroes, complain they have been refused registration as electors by the Board of Registration, and have asked the courts to determine their qualifications. Alabama law gives to a refused applicant the right of jury hearing to determine his fitness, provided he appeals the board's decision within thirty days after rejection.

This is the first time that a case of this kind has been carried to the courts. Its outcome is being eagerly watched for the effect it will have in bettering the application of voting laws in the State.

ANTI-MILITARISM

AT a meeting held on Oct. 7th, the Executive Board of the Committee on Militarism in Education voted to discontinue active operations of the organization. The letter advising members of the decision declares it to have been made "with extreme reluctance, and only after other alternatives had been fully explored."

The communication continues: "In spite of the fifteen years of outstanding service of our Committee, it was impossible for us not to acknowledge the new situation created by the spreading war crisis and the enactment by Congress of peace-time conscription. Once this bill was passed, putting the full weight of the government behind the compulsory principle, it was evident that the lines along which much of our former work had been conducted would be hopelessly out of date. Nor was there any prospect that substantial financial support would be forthcoming if our Committee should strike out on a new line. Consequently, our Executive Board decided to wind things up by November 1st and to transfer the records and files of our organization to the collection of peace materials being assembled at the Swarthmore College Library."

THE COST OF MILITARISM

TOTAL expenditures of the War Department for defense purposes were the highest last year of any year since 1920, and about four times the amount spent in 1916, according to data gathered from various sources by the National Industrial Conference Board. Outlays for the National Guard, and for the personnel, equipment, etc., of the regular army, amounted to \$496,000,000 in 1939; army expenditures accounted for about \$490,000,000 of this total.

Defense expenditures per man in the regular army in 1939 were more than double the 1914 figure, but not much higher than in 1932. The 1939 figures of \$2,412 per man (26.3 percent of this for equipment, 67.6 percent for personnel, and 6.1 percent not allocated) compared with \$2,329 per man in 1932, \$1,786 in 1926, and \$1,109 in 1914.

Outlays for defense in 1920 and 1921 were quite high, reflecting the after-effects of the World War. Total

defense expenditures declined rapidly in the first three post-war years: from \$9,228,000,000 in 1919, to \$1,035,000,000 in 1920, to \$479,000,000 in 1921. The low point in post-war defense expenditures was reached in 1926, when the total was \$267,000,000, and the high point in 1939, at \$496,000,000.

HOME LABOR

IN a recent case decided by the court of special sessions of the City of New York, an employer was found guilty of violating the industrial home-work law. The court ruled that the employer, who was the proprietor of a factory engaged in manufacturing infants' hats, had created "a scheme or device to evade and circumvent the beneficent purposes" of the law.

Briefly, the facts in the case were that the employer furnished a woman who knitted infants' hats in her home with the names of persons from whom she could purchase wool on credit. After purchasing this wool she knitted and sold the hats to the manufacturer, although she had not obtained a certificate as required by the home-work law. The employer contended that the law did not apply to the relationship between him and the home worker, as she "was not a home worker within the contemplation" of the law. The court, however, was of the opinion, that the defendant had violated the act, as "the testimony indicates . . . that the scheme here devised by the defendant was promulgated for the purpose of evading the law relating to industrial home work." For this reason, the court imposed a fine of \$50 upon the employer.

INSTALLMENT BUYING

NOBODY knows, it is said, the exact proportion of furniture sold on credit; estimates range from 75% to 90%. Twenty years ago this was around 25%, and the typical terms called for a substantial down payment, with monthly payments running out in four to six months. Most of the credit sales were in the lower-price brackets. Today's typical credit period is 12 or 18 months, and all classes of furniture are sold on time.

The preponderance of installment sales is today a source of worry for the trade. Young "marrieds" are the industry's mainstay, and the trend is unquestionably toward requiring larger down payments and shorter credit terms for customers in the draft ages. What the trade wants least of all is an epidemic of repossessions. Repossessed furniture has to be resold at a stiff markdown, and the National Retail Furniture Association's survey of typical stores showed that even in 1939 average losses on repossessions were 1.57% in large stores, 1.18% in medium stores, and 1.77% in small stores. Since net profits of these stores for 1939 averaged respectively 2.76%, 3.21%, and 4.72%, a sizable jump in repossessions could easily leave only red ink on the books.

LUXURY

IN 1939 motion picture houses in Canada were patronized by 138,497,043 persons, who paid a total of \$34,010,115 for general admission, exclusive of amusement taxes.

As a gauge for the meaning of the sum of money spent by the people of Canada for movie-admissions, the following figures may be used: In the same twelve months the value of coal, crude petroleum and other fuels totaled \$70,671,328; asbestos, gypsum and other industrial minerals were valued at \$25,061,849, while clay products, cement, stone and other structural materials totaled \$35,362,759.

ON THE FINANCIAL CONDITION OF SOME GERMAN IMMIGRANTS

IN the mind of the American people the concept is firmly established that the immigrants who sought the shores of our country in the 19th century were, with few exceptions, poor if not destitute. Even the descendants of German immigrants believe this to be quite generally true of the people of German stock, omitting possibly the Forty-eighters.

There were among the German immigrants in the days of mass immigration poor laborers, peasants or cotters, outclassed artisans, such as hand-weavers, who had been forced into the factory and thereafter sought refuge in America from conditions abhorrent to them. It even happened that conscienceless magistrates sent a few paupers to America at public expense. But at all times there were among the emigrants from Germany, who sought new homes in the United States, farmers of substance who had sold their holdings in the knowledge that the proceeds would enable them to pay passage for themselves and their families to New York, Baltimore, or New Orleans, and, in addition, the expense of the journey inland, whether by water or by rail. Barring unfortunate occurrences, many immigrants of this type were able to buy land on arrival at their destination. This explains the appearance a hundred years ago of groups of Germans on the frontier, in Indiana, Michigan, Illinois, Wisconsin and Missouri, and the founding of so large a number of German settlements in the States referred to. Not a few have in recent years celebrated the first centenary of their beginning.

Evidence favorable to the opinion expressed by us is contained in the Report submitted by President Tyler's Secretary of State, Upshure, to the nation's executive on November 24, 1843. We quote from the Appendix to the *Congressional Globe*, First Session, Twenty-eighth Congress, as follows:

Emigration from Germany to the United States presents a subject of great importance to us. We receive from the States associated in the German Union most valuable emigrants, consisting chiefly of farmers of excellent character and industrious habits, who bring to their adopted country sufficient gold and silver to enable them to purchase and settle lands. The following official statement, made to the Chamber of Deputies of the kingdom of Bavaria, which does not contain one-seventh part of the inhabitants of the Union, will show the state of emigration in that country. From 1835 to 1839, the total emigration from Bavaria alone was—

Males	12,806
Females	11,701
	24,507

Viz: To America	18,931
To France	335
To Prussia	13
To Greece	119
To Algiers	62
To places unknown, who got off without passports, and mostly went to the United States.....	5,047
	24,507

Continuing, the Report declares: the amount of money which these emigrants bore with them, as far as it is known to the Bavarian Government, is nearly seven millions of guilders—equal to about \$2,800,000; but, in consequence of the heavy tax which is levied, not only in Bavaria, but throughout a great part of Germany, upon money and other personal property taken out of the country by emigrants, it is probable that few of the persons enumerated made a declaration to the Government of more than one-half of their property. We may reasonably suppose, therefore, that these persons must have taken with them nearly twelve millions of guilders—equal to about \$4,800,000. The number and value of the people who come to us from all Germany may thus be well appreciated, not only in their personal character, but in the addition which they make to our actual wealth.

In order to remove the impediment to emigration presented in the heavy tax imposed on the property of the emigrants, I have, by your direction, instructed the minister of the United States at Berlin (Mr. Wheaton, who has been furnished with full powers for that purpose) to conclude special conventions for the abolition of the *droit d'aubaine* and *droit de deduction* between the United States and the following German States, who have severally expressed their readiness to enter into such an arrangement, viz:

His majesty the King of Bavaria.
His majesty the King of Saxony.
His majesty the King of Wurtemberg.
His royal highness the Elector of Hesse.
His royal highness the Grand Duke of Hesse.
His royal highness the Grand Duke of Baden.

Powers were also, at the same time, given to Mr. Wheaton to negotiate treaties of commerce and navigation with the grand duchies of Mecklenburg Schwerin and Oldenburg—two States not yet included in the Customs Union.¹⁾

Republics are accused of ingratitude; ours is no exception to the rule. The people of German blood have deserved well of the country ever since the founding of Germantown, where the first resolution against human slavery adopted anywhere on American soil was drawn up. While the coming to America of the Huguenots was granted a commemorative stamp in 1924, nine years later the arrival of the German pilgrim fathers in the ship Concord, at the

¹⁾ Loc. cit., Vol. XIII, Part 2. Wash., D. C., 1844, p. 19.

invitation of William Penn in 1683, was permitted to go unnoticed. But in 1938, the Swedish-Finnish tercentenary was duly commemorated with a three-cent stamp.

"The Indians Have Chosen to Emigrate"

ONE of the most shameful incidents in the history of our people, included in the events described by Mrs. Helen Hunt Jackson in her "Century of Dishonor," and roundly condemned by Theodore Roosevelt, in "The Winning of the West," is known as the "Gnadenhütten Massacre." A recent volume of the "Territorial Papers of the United States," compiled and edited by Clarence Edwin Carter (Vol. IV, Wash., 1936), contains a brief reference to the location of this unfortunate Moravian mission and the acknowledged rights of the Indians to the ground on which Gnadenhütten and other villages were located. The statement referred to is from the "Report of the Secretary of State to the President," dated November 8, 1791," pertaining to what was at the time known as the "South-western Territory."

Having mentioned the Ordinance of May 20, 1785, the Report says, under the caption "Christian Indians," it had "appropriated the three Towns of Gnadenhütten, Schönbrun, and Salem, on the Muskingum, for the Christian Indians formerly settled there, or the Remains of that Society, with the Grounds round about them, and the Quantity of the said circumjacent Grounds, for each of the said Towns, was determined by the Resolution of Congress, of September 3rd, 1788, to be so much as, with the Plat of its respective Town, should make up 4,000 Acres; so that the three Towns and their circumjacent Lands were to amount to twelve thousand Acres. This Reservation was accordingly made out of the larger Purchase of Cutler and Sargent, which comprehended them. The Indians, however, for whom the Reservation was made, have chosen to emigrate beyond the Limits of the United States; so that the Lands, reserved for them, still remain to the United States."

Christianized by the Moravians, the inhabitants of the village referred to were harmless and defenseless. Deceived by the friendly attitude adopted by the white settlers, the Indians at Gnadenhütten were driven together, bound with ropes and confined. Those residing at Salem having met with the same fate, their captors decided to put all of the Indians to death. It was agreed the victims should be tomahawked and scalped. They died exhibiting the fortitude of Christian martyrs. "Thus ninety-six persons magnified the name of the Lord," says an old narrative, "by patiently meeting a cruel death. Sixty-two were grown persons and thirty-four children."¹)

Forgotten Promoters of the Catholic Press

AMONG the German immigrants of yore there were men who considered it a privilege to act as agents for Catholic papers. They helped to develop and sustain the circulation of the weeklies and monthlies a former generation of German-American Catholics were so fond of. The author of the Historical and Pictorial Souvenir published on the occasion of the Diamond Jubilee of the Angel Guardian Orphanage at Chicago (1865-1940), Rev. Herbert J. Boesen, adverts to these men in his chapter on the *Katholische Jugendfreund*, published by the Orphanage since September, 1877. Fr. Boesen writes:

"In order to secure new subscribers and collect for renewed subscriptions, agents were used. These agents, many of them picturesque characters, traveled about the country, visiting particularly German settlements. Not only did they visit the city folks, but the farmers as well. Many subscribers looked forward to the annual visit of the agent, because he would bring news and tales of his experiences."

According to the account, there were at one time as many as 100 agents; but Fr. Boesen believes only a few of these to have been of the traveling kind. The larger number were probably resident agents in cities. The services these men rendered the publications they represented now appear invaluable.

The number of subscribers of this excellent publication, the oldest Catholic juvenile magazine in our country, has declined from its former high number of 24,000 subscribers in the good old days to half that number, "about 12,000 subscribers." This is attributed in part to the depression but on the other hand to the difficulty of procuring trustworthy agents.

In the days of official Catholic Action and the lay apostolate, who will furnish the Catholic press with agents such as those that gave the *Katholische Jugendfreund*, now published also in English, its fine subscription list? A further circumstance of former years favorable to the Catholic papers printed in the German language was the extraordinary steadfastness of their subscribers. Only extreme poverty or death caused an individual or family to discontinue their subscription to a particularly beloved weekly or monthly. Fr. Boesen mentions several cases of this nature. One subscriber wrote: "Since no agent has been around, I am sending the price of my subscription to your magazine by mail. I have read it 52 years and do not like to miss a number." Another remarked: "My grandfather ordered it, my father kept it, and I am reading it every month and anxiously await its arrival."

The writer also relates that the late Cardinal Mundelein at all times proved a loyal friend of the publication. He frequently inquired of the Rector of Angel Guardian Orphanage, Father Eisenbacher, how it was faring. He also expressed his delight with the German stories and, a few months prior to his death, requested that a copy of the German edition should be addressed to his home in the Seminary at Mundelein.

¹) Jackson, Helen. A Century of Dishonor. Boston, 1893, pp. 317-324.

Immigrants on the Land

THE number of Germans who sought out New England in Colonial times was not great. But even Maine knew them. The author of "American Husbandry," published at London in 1775, reports:

"In the province of Main[e], particularly on the rivers which fall into the sea near Brunswic[k], there are many settlements made by Germans who have come over since the war [the French and Indian war]; they are in general in a thriving condition, as most of the settlers are in North America that are well situated for an immediate communication with the sea . . ."¹⁾

The long neglected work, which "constitutes today the most significant source of information concerning American Colonial agricultural practices," contains a reference to the curious custom of indentured servants prevalent in Pennsylvania. European immigrants, unable to pay their passage, at that time were sold by the captains of the vessel which had brought them to America "for a certain number of years to be servants, in which case the farmers buy them, that is, pay their freight, etc."

The related facts are, of course, well known. But the author of "American Husbandry" also speaks of immigrants "that have money enough to pay for their passage, especially Germans, yet will not pay, but choose to be sold in order to have time to gain knowledge of the land and the manner of living in the country."²⁾ This may explain, at least in part, the rapid rise of the Pennsylvania Germans to a position which caused Benjamin Franklin to consider them dangerous. So distinguished a Pennsylvanian as Simon Cameron, in his address delivered at the bier of John Covode, a Representative from Pennsylvania (died Jan. 11, 1871), referred to the remarkable advancement in the social and economic status achieved by the German immigrants in the 18th century. He said:

"Scarcely a generation had passed away before the hired servants began to buy their masters' lands, to marry their masters' daughters, and to make good their claim for full equality with those, whose bondsmen (i. e. as redemptionists) they had been. For a time the Scotch-Irish made a sturdy stand for that supremacy and superiority which seems to be their peculiar inheritance, place them where you may. At length the thrift, the superior patience and perseverance of the German blood prevailed. They bought and still possess, the old homesteads, and have furnished us with an array of distinguished men of whom every citizen of our State is justly proud."³⁾

Civil War Chaplain

AMONG recent acquisitions to the C. V. Library of German-Americana the slim pamphlet, published by Hermann Bokum, Chaplain U. S. A., at Philadelphia in 1863, is of particular value. Like so many other German residents of the South at the beginning of

the Civil War, Bokum was a Union man, who was forced to leave Tennessee, where he had settled with his family in 1855.

One of Bokum's statements, contained in "The Testimony of a Refugee from East Tennessee," deserves to become known, because it voices the sentiments of the majority of the German residents of the South at the time spoken of. He says toward the end of the pamphlet:

"Before concluding, I may be permitted to make another brief reference to myself. I need not say that Germany is dear to me; in Germany rest the bones of my fathers; there have I lived the beautiful days of my childhood and early youth. In Germany there are now living those who are bound to me not only by the ties of blood, but ties which reach far beyond the grave. Yet while Germany is dear to me, I have also learnt to love this country during the thirty-five years I have lived here. I love it because it has invited millions like myself to its hospitable shores; I love it because it has extended its protection not only in distant lands or on distant seas, but also in every humble valley and on every retired hillside. There the industrious farmer could quietly attend to his daily avocation, and in the evening return to the circle of his family, as I have done for years, and there under his own vine and fig-tree he could look forward to the time when he would peacefully close his life. When it seemed to be placed beyond a doubt that the Union had ceased to exist, the friends of the South came to me once more, and told me that I could have now no objection to unite with them. I replied, that when I came to this country, I swore allegiance to the Union, that in case the Union had indeed ceased to exist, I did not own allegiance either to the South or to the North, that I would return to my native land and there perhaps after many years, when far advanced in life, I would take my children's children upon my knees, and with streaming eyes I would tell them of a noble land, a powerful Union, of which at one time I was a citizen."

The author of these lines did not, however, return to Germany, for reasons stated by him as follows:

"Since I have come North and have once more met with old friends, who with the fire of youth are ready to battle for the Union, which has protected them for so many years, and since I have been brought in contact with so many youthful spirits who go to the field of battle with the same spirit which filled the heroes of the past, I am strongly impressed with the fact that this Union is by no means so near its dissolution as some of my Southern friends seemed to think it was, and with John Adams I am ready to say, 'Sink or swim, live or die, survive or perish, the fortunes of this country shall be my fortunes!'"¹⁾

It is commendable the authors of the History of St. Mary's Church at Pine Creek, Pa., published on the occasion of its centennial in August of this year, have included in their chronicle the complete list of baptisms and marriages found in the parish registers, and, in addition, a record of interments in St. Mary's cemetery. A few of the latter antedate the founding of the parish in 1840, while the first baptisms were recorded in the summer and fall of 1841. There were four in all; John Schneider, born on October 14, 1841, was the son of John Schneider and Elizabeth Spaeth whose marriage was recorded in 1840, the first and only one in that year.

¹⁾ Loc. cit., Phila., 1863, pp. 21-22.

¹⁾ American Husbandry. Ed. by Harry J. Carman, Prof. of History, Columbia U., N. Y., 1939, p. 37.

²⁾ Ibid., p. 121.

³⁾ Phebe Earl Gibbons, Pennsylvania Dutch. Phil., 3. ed. 1882, p. 395.

BOOK REVIEWS

Confrey, Burton, Ph.D. *The Moral Mission of Literature and Other Essays*. Magnificat Press. Price \$2.50.

THE teaching and criticism of literature from the standpoint of Catholic philosophy is well illustrated in this volume by Dr. Confrey. A brief but vigorous enunciation of principles in the title essay is followed by seventeen essays on literary subjects ranging from Beowulf to Noyes, from appreciating the lyric to the crusade against bad reading matter—all instinct with the Catholic view of literature. The book is also a treasury of references to standard and current critical and creative works which would be most helpful to a teacher or special student of English literature. This is according to Dr. Confrey's principle: "It is excellent psychology, when we crusade against unfit reading material, to offer in its place, the worthy."

CLIFFORD KOSSEL, S.J.

Toth, Most Rev. Tihamer. *The Catholic Church, A Course of Sermons*. Tr. by V. S. Agotai, ed. by Rev. Newton Thompson. St. Louis, B. Herder Co. Price \$3.

Bishop Toth has created a style of preaching thoroughly adapted to the tastes and needs of our days. Aware of the difficulties which beset the believer in a modern sceptical environment, he anticipates the objections that are usually leveled against the faith and answers them in a straightforward manner which goes directly to the point. However, the chief purpose of the sermons is not apologetical but doctrinal and expository. There is clarity in the presentation of the truth and cogency in the argumentation. Weakening oratorical amplification is happily absent and emphasis is placed on rational appeal. The speaker does not deal with the truth in an abstract and academic fashion but puts a personal touch into his every utterance and tries to reach the individual's mind and heart. While the peculiar style of these sermons is inimitable, it will serve as an excellent model to be emulated. Bishop Toth strikes the right key, for what we need in our times is less fury and sound and more solid instruction.

C. BRUEHL, Ph.D.

Wiley, Thomas E., J.D., *Community Structure*, St. Louis, B. Herder Co. Price \$2.

The author and publishers have made a real contribution to progressive sociology in presenting *Community Structure* to the public. While the book is intended primarily as a school text, it may also be considered a handbook of Catholic social principles and their application in the light of right reason and divine faith. The need of the book in both these fields will not be challenged.

The content is surprisingly comprehensive despite the number of subjects treated. Worthy

of special commendation is the frank manner in which difficult issues are discussed, though interested parties may not always agree. Cases in point are such institutions as corporations, such principles as title to property. Throughout the work the author states principles clearly and applies them fearlessly. The progress of thought leads logically to the problem of reconstruction of our community set up, so the author courageously concludes his work with a chapter on this difficult theme.

Scattered throughout the book are illustrations taken from life. They are accompanied by simple captions leaving the student to give them significance as he reads the text. The book is printed on excellent paper and is bound in an attractive blue cover. The author has provided a good index, making the book very helpful as a ready reference.

The book deserves a wide circulation. Even non-Catholics will appreciate this work as giving expression to many of their convictions. For that reason Catholics should make it known to their non-Catholic friends. Thus will be stimulated a healthy spirit of co-operation in the solution of our common problems.

W. J. O'SHAUGHNESSY, S.J.

Parsons, Wilfrid, S.J. *Which Way Democracy?* Macmillan.

The author outlines the basic principles which should guide American Democracy, indicating fundamental fallacies of past decades together with their causes and remedies. He shows that our Government has wandered from the original religious principles of the Founding Fathers. Not true Democracy but its abuse causes social ills and decadence.

American Democracy, the author demonstrates, is at the crossroads. No longer able to follow after corrupt capitalistic Liberalism which led to unrestricted competition with consequent unemployment and poverty of the masses, it must choose the opposite extreme of totalitarianism or return to the original Christian principles, considered self-evident to the Founders of American Democracy. The reform advocated is that demanded by the Encyclicals of Popes Leo XIII and Pius XI. The author carefully notes that this reform must be not only in the system of government, but also in man himself.

"Which Way Democracy?" contains more than its title suggests. Its topics, decline of Christianity, downfall of Liberalism, Christian concept of State, etc., are timely, while a clear, forceful style makes it exceptionally interesting and instructive. It is well worth reading, a book that everyone should read who seeks enlightenment on modern political and social problems, and who is interested in his own and his nation's liberty and happiness.

JOHN COUGHLIN, S.J.,
Mount St. Michaels,
Spokane

THE CENTRAL VEREIN AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.
President, William H. Siefen, New Haven, Conn.
First Vice-President, Joseph G. Grundle, Milwaukee.
Second Vice-President, Rev. Edward A. Bruemmer, Jefferson City, Mo.
Third Vice-President, Henry J. Forst, New Ulm, Minn.
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.
General Secretary, Albert Dobie, New Haven, Conn.
Assistant Secretary, August Springob, Milwaukee.
Treasurer, Wm. J. Kapp, New York.
Marshal, A. M. Herriges, St. Paul.
Trustees, E. A. Winkelmann, St. Louis; Bernard Schwegmann, San Antonio; Michael Mohr, Colwich, Kans.; Charles P. Kraft, Irvington, N. J.; William A. Schmit, St. Louis; August Petry, San Francisco; A. G. Wackenheim, St. Louis; Frank C. Kueppers, St. Paul; Dr. A. W. Miller, Indianapolis.
Members-at-large of the Executive Committee: John P. Pfeiffer, San Antonio; Frank Stifter, Carnegie, Pa.; Joseph J. Schumacher, Los Angeles; Edward F. Kirchen, San Francisco; Frank W. Schwartz, Detroit.
Hon. Presidents, Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.
Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, Philip H. Donnelly, Rochester, N. Y.; Wm. H. Siefen, New Haven, Conn., C. V. President; Rev. C. F. Moosmann, Munhall, Pa.; Rev. Rudolph B. Schuler, Krakow, Mo.; Rev. Anthony T. Strauss, St. Charles, Mo.; Henry B. Dielmann, San Antonio, Tex.; F. Wm. Heckenkamp, Quincy, Ill.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, Mo.

Silver Jubilee of St. Elizabeth's

TWENTY-FIVE years ago last September the St. Elizabeth Settlement and Day Nursery opened its doors to the children of working and poor parents, most of whom were immigrant Catholics. Located in the southern part of St. Louis, in Ss. Peter and Paul Parish, the institution was launched by the Central Bureau to meet a real need.

Newcomers to our country had established homes in the neighborhood and because of the low wages paid to the men in certain industries which exploited the workers, mothers of families were obliged to seek employment in many instances. In other cases widows, wives deserted by their husbands, etc., etc., were likewise compelled to support their families. In spite of the fact that social reformers at the

time opposed day nurseries, the existing need seemed convincing proof that St. Elizabeth's had a mission to fulfill, and the years have proved this assumption correct. But a leading motive for founding the institution was the desire on the part of the Central Bureau to establish contact with the underprivileged and to better their conditions.

It is significant to note that the undertaking was begun without any funds whatsoever. All monies, whether for the purchase of land, buildings and equipment, or for operation, were obtained from members and friends of the C. V. and later the Natl. Cath. Women's Union, in addition to some outside aid. The Tillies Fund, for example, contributed sizable sums of money to the institution on several occasions.

And yet, despite the humble beginning, St. Elizabeth's Settlement and Day Nursery today represents an investment of some \$30,000. Four years after its organization the institution was moved to larger quarters in the same neighborhood. Growing demands, however, are taxing the facilities to the utmost. For want of room, particularly for lack of a larger playground, it has been found impossible to care for all the children who wish to attend. At present, for instance, the average daily attendance ranges from 85 to 100 children.

A jubilee celebration, to include a pageant depicting the history and activities of St. Elizabeth's, presented by the children, will be conducted toward the end of the year, it has been decided.

Aid Sought for Various Purposes

SOCIETIES affiliated with the Central Verein have received an appeal from General Secretary Albert A. Dobie for contributions on behalf of the Peter's Pence offering and the Youth Movement. Each year the C. V. sponsors a collection intended for the Holy Father; this year, the secretary points out, the Pope must look to our country for greater support, especially in view of the war now raging in Europe.

Contributions thus far received for this collection have come from the following: New Jersey State Branch, \$25.20; St. Boniface Society, New Haven, Conn., \$4.17; St. Leonard's Catholic Club, Brooklyn, \$2; and St. Alphonsus Society, Brooklyn, \$1.

Some years ago C. V. societies were requested to make an offering of \$2 each year for the copy of *Social Justice Review* sent to the secretary of every unit. Many have done so, although others have not thus far seen fit to aid the C. V. treasury to the extent requested.

Mr. Dobie calls attention to the recommendation of the New Ulm convention that each society take up a penny collection at meetings, intended to support the Youth Movement. He suggests, however, that should this prove impractical, the units contribute \$1 each, if possible.

A total of \$79.21 has been received to date for this activity. The contributions have been made by: Most

Rev. Aloisius J. Muench, Bishop of Fargo, N. D., \$10; Rev. Wm. M. Delaney, Providence, R. I., \$1; Rev. Paul E. Conway, Alexandria, La., \$1; Rev. Wm. A. Koenig, Philadelphia, \$1; Mr. Willibald Eibner, New Ulm, Minn., \$20; Mrs. Wm. F. Rohman, St. Louis, \$1; C. U. of Missouri, \$7.10; Albertus Magnus Verein, St. Francis, Wis., \$5; Mr. Charles A. Wollschlager, Waterbury, Conn., \$2; St. Leonard's Catholic Club, Brooklyn, \$1; and St. Alphonsus Society, Brooklyn, \$1. In addition, \$29.11 was realized during the New Ulm convention.

All contributions should be addressed to Mr. Dobie, 28 Tilton St., New Haven, Conn.

Fr. Kaicher, Mr. Matt New Life Members

SPIRITUAL director of the Connecticut Branch for many years, the Rev. Anthony M. Kaicher, of Meriden, has obtained a Life Membership in the C. V. Fr. Kaicher has been a Sustaining Member of the organization since December, 1937. He is the fifth Life Member to be enrolled since the beginning of the fiscal year in July, and the seventh of the calendar year. Moreover, the promise of two additional memberships of this class has been secured.

Friends of Mr. Joseph Matt, K.S.G., Chairman of the C. V. Committee on Social Action, have procured for him a Life Membership in the organization. Mr. Matt, editor of both the English and the German *Wanderer*, of St. Paul, has devoted a lifetime to the promotion of the Catholic cause.

The certificate of membership was presented to Mr. Matt at a special meeting held in St. Paul on Oct. 17th. Some 16 of the men responsible for obtaining the membership were present on the occasion.

Five laymen and two priests have become Sustaining Members since July, while the total for the entire year thus far is five priests and nine laymen. One In Memoriam Enrollment has been procured and the names of three deceased Life Members transferred to this classification.

At the New Ulm convention it was announced that Life Memberships and In Memoriam Enrollments would count towards a State Branch's quota in the C. B. Expansion Drive. The fees for both groups are placed in the Fund; moreover, Life Members receive *Social Justice Review* gratis.

Large Delegation at Minnesota Convention

CONVENTIONS of our State Branches have been referred to as "displays of Catholicity," marked by a spirit of earnestness and intelligent recognition of fundamental problems. Never has this been more apparent than at the annual convention of the C. V. of Minnesota, conducted on Sept. 21-22 in Melrose, situated in the heart of Stearns County.

On Sunday, the opening day of the convention, the little Catholic community was swelled far beyond its normal size; the two thousand residents were joined by many thousands of visitors from all parts of the State in a parade and civic demonstration that won wide acclaim. The crowd present was variously estimated at from ten to twelve thousand people.

Over and above the displays, however, the discussions during the business sessions and in meetings of the resolutions committee were productive of much good. Especially gratifying was the presence of a large number of young men, who remained throughout the convention of the C. V. and the Cath. Aid Association, which conducted its 60th annual convention on the 24th.

The convention was officially opened on Sunday with the celebration of solemn high mass by Rt. Rev. Msgr. Edward Mahowald, of St. Cloud; Most Rev. Joseph F. Busch, Bishop of that See, preached the sermon.

Shortly following lunch the parade began to form. Some 15 bands and drum-and-bugle corps were among the 2500 delegates and visitors who marched through the city's streets for an hour. The huge throng then assembled on the parish grounds for the civic demonstration.

Welcoming addresses were made by Rev. Lambert J. Haupt, pastor of St. Boniface Parish and host to the convention, and Mr. Leo J. Beste, chairman of the arrangements committee. Dr. Gordon J. Tierney, of Hastings, presented the society's banner to local officials, after which Mr. W. J. Stephens, of Melrose, extended the community's welcome to the visitors and commented on the present world crisis. The principal address was made by Rt. Rev. Msgr. L. G. Ligutti, of Granger, Ia., executive secretary of the Natl. Cath. Rural Life Conference, on the true function and importance of the family, and the significance of the farm-family in particular. Bishop Busch, the State Branch presidents and several guests spoke briefly.

Simultaneously with the mass meeting a youth session took place in the school auditorium. Addresses were made at this gathering by Mrs. Alice Graham, Mr. William A. Boerger, former president, and others. In the evening the delegates attended a play presented by the young people's dramatic club.

Although preliminary business and executive meetings had been conducted on Sunday, the general sessions really began on Monday. These were opened by Fr. Haupt and continued with brief intermissions until late in the evening. Particular attention was paid to the Central Bureau Expansion Fund; more than half the Branch's promised share in the \$75,000 being sought, viz., \$10,000, has already been pledged or paid and it is expected the drive will be completed before the next convention.

The convention appropriated \$650 for the C. V. Institute of St. John's University, Collegeville, \$250 for the Central Bureau, \$200 for Mexican relief work in the twin cities' area, and \$75 for next year's St. Boniface Day celebration. A treasury balance of \$3,219.77 was reported; it was also disclosed the society has a membership of 10,186 in 109 societies.

In the afternoon Mr. Bernard E. Lutz, assistant to the Director of the Central Bureau, addressed the delegates, outlining some of the projects of the Bureau as well as its history and plans for future endeavor. Mr. J. M. Aretz, president of the Aid Association, explained the workings of the Expansion Drive. A portion of the evening session was given over to a discussion of the agricultural problem; Mr. Jos. B. Korte, recording secretary, was in charge of this event.

Many of the resolutions adopted by the New Ulm convention were also passed by the delegates. Other propositions were concerned with sponsorship of a conference to be attended by members of the Branch who are farmers, participation in the Natl. Cath. Rural Life Conference convention, and maintenance of a legislative committee.

A memorial service to the late Mr. Bernard J. Hoeppner, president of the Branch who was killed early this year, was read by Mr. Boerger on Monday morning. Mr. Michael F. Ettel, of St. Paul, vice-president, was elected to the presidency; other officers are Ben J. Spohn, Richmond, vice-president; Jos. B. Korte, St. Michael, recording secretary; Rudolph G. Baetz, St.

Paul, financial secretary; William P. Gerlach, St. Paul, treasurer; A. M. Herriges, St. Paul, marshal; and Wm. A. Boerger, St. Cloud, Willibald Eibner, K.S.G., New Ulm, Leo J. Beste, Melrose, Aphonse J. Matt, St. Paul, and Carl Fischer, Winona, members of the executive committee. The 1941 convention will be held in Sleepy Eye.

Bishop McLaughlin's Address Feature of New Jersey Convention

SOME years ago the New Jersey Branch began to expand the scope of its activities and attempted to revive flagging interest. How well these efforts have succeeded was exemplified by the accomplishments reported and the spirit manifested at the 46th annual convention of the section, held in Passaic on Sept. 21-22. Much time was given by the 95 delegates to a consideration of problems affecting the national organization, particularly the Central Bureau Expansion Drive. The Branch has undertaken to raise \$2000 as its share of the Fund; this is commendable, especially in view of the relatively small size of the Branch.

Of particular encouragement to the delegates and visitors was the address of Most Rev. Thomas H. McLaughlin, Bishop of Paterson, at Sunday evening's mass meeting. Not only has the C. V. endeavored to achieve the objectives which motivated its founding, Bishop McLaughlin declared, but it has become one of the strongest influences in Church and country for the realization of the principles of social justice and the defense of religious rights. The establishment of many courses and even schools of sociology is in great part, the Bishop affirmed, the result of the social study courses sponsored by the C. V. years ago. Calling attention to the pioneering of the organization in such fields as rural life and youth endeavors, and to the high esteem in which it is held by members of the Hierarchy as well as the Holy Father, Bishop McLaughlin stated he considered it fitting to bespeak his interest in the C. V. and to ask the blessing of Almighty God upon its efforts.

Preliminary business sessions were conducted on Saturday, while on Sunday morning the delegates assembled for the official opening meeting, after which solemn high mass was celebrated. The mass, presided over by Bishop McLaughlin, was read by Rev. Bruno Bloemeke, pastor of Holy Trinity Parish and host to the convention. Rev. John M. Beierschmidt, C.Ss.R., spiritual director of the C. W. U. of New York, preached the sermon.

The opening prayer of the major business session on Sunday afternoon was recited by Rt. Rev. Msgr. Hubert J. Behr, spiritual director. Reports of individual affiliates and convention committees were then presented. Mr. Joseph J. Prefladisch delivered the principal address, on the question of last wills. President Charles P. Kraft next introduced Mr. William H. Siefen, of New Haven, Conn., president of the C. V., who outlined the workings of the Central Bureau Expansion Drive and urged the members to co-operate in completing their share of the \$75,000 sought. It was announced the New Jersey Branch has thus far contributed \$650, including contributions from Bishop McLaughlin, Most Rev. William A. Griffin, Bishop of Trenton, and Msgr. Behr.

An important action of the convention was the appointment of a committee to investigate conditions (es-

pecially moral conditions) obtaining in the training camps established in the State for conscripts under the draft law. Other questions discussed at this meeting were credit unions and the youth movement. A Peter's Pence collection taken up at the session amounted to \$25.20, while a donation of \$5 was made for the Expansion Drive. The concluding address was delivered by Msgr. Behr who congratulated the members on their accomplishments and urged them to continue as in the past.

A large crowd attended the mass meeting on Sunday evening, held in the Trinity Lyceum. Guest speakers on this occasion, in addition to Bishop McLaughlin, who presided, were Mr. H. J. Albert, Jr., of Union City, who elaborated on the subject, "Youth Called to Catholic Action," and Mrs. Louise A. Bolan, president of the women's section. Fr. Bloemeke also spoke briefly.

The convention resolutions, read at this meeting, were concerned with loyalty to the Holy Father and the Hierarchy, Catholic youth, publicizing of Catholic principles, religious training for public school students, public bus transportation for children attending parochial schools, militarism, industrial relations, and unmoral practices.

Mr. Kraft, of Irvington, was re-elected president. Other officers are Charles Kabis, first vice-president; Henry Geller, second vice-president; Stephen Larkin, third vice-president; Charles F. Steets, financial secretary; Frederick M. Herzig, treasurer; Henry W. Noll, recording secretary; and Michael Fuller, marshal.

Inspiring Convention of Kansas Branch

THE visitations the farmers of Kansas were made to suffer in the past ten years, particularly those whose crops were devastated by droughts, have not been without effect on the good fortune of our Branch in that State. In consequence, the burden of continuing efforts fell largely on a group of parishes and societies located in the southeastern part of Kansas, not far distant from Wichita. Some parishes in the dust-ridden part of the State remained faithful, but it was only one, New Almelo, thought it possible to be host to a Branch convention in recent years.

The arrival of Most Rev. Christian H. Winkelmann at Wichita in March inspired both officers and members of societies in that Diocese with new hope and zeal. Every feature of the convention conducted at St. Marks from the 5th to the 7th of October bore witness both to the genuine interest of the Bishop for the Branch and the revival of the spirit which had sustained the organization even in the darkest epoch of its history. The sermon at the solemn pontifical high mass, sung by Bishop Winkelmann, a discourse most appropriate for the occasion, was preached by Rev. Jos. A. Klug, of Andale, where next year's convention will, in all likelihood, be held.

The afternoon will ever remain memorable in the history of the organization for the fact that to the President of the N. C. W. U., Mrs. Mary Filser Lohr, had been extended the privilege of addressing the women of St. Marks and other parishes for the purpose of organizing a women's branch. Bishop Winkelmann wholeheartedly sponsored the President's effort and the pastors of eight parishes expressed their willingness to co-operate in the undertaking.

Even prior to the meeting, St. Anne's Society, of New Almelo, had declared its intention to affiliate with the N. C. W. U., urged to take this action by Rt. Rev. Msgr. J. B. Vornholt. A number of delegates, representing societies in northwestern Kansas, were in attendance.

While the meeting of women was being held in the church, the civic demonstration was going on in a large community hall. An excellent discourse on the Federal Constitution and the importance of protecting it against the wiles of "reformers" was delivered to an appreciative audience by Hon. W. D. Jochems, of Wichita, a friend of our Kansas Branch. The second address of the afternoon was delivered by the Director of the C. B., who spoke on the present moral and religious crisis and the obligations of Catholics to defend the sacred rights of God and man against those who deny the immutable laws of God and begin by destroying what should be sacred to all men. Particular mention must be made, however, of the presence of Bishop Winkelmann at the beginning of the meeting, who did more than speak words of encouragement; he adjured the men and women present to prepare for Catholic Action and to prove their willingness to labor for a cause the Church has so much at heart.

The closing remarks were by Rt. Rev. Msgr. G. Birrenbach, of Colwich, who mixed praise with admonition, pointing out certain indubitable weaknesses which are all too common in Catholic societies. He spoke to the point and his advice was well received by an interested and attentive audience. An outstanding feature of Sunday's program was the youth rally, conducted at night, to which we devote a separate item.

The resolutions adopted by the delegates were the result of deliberations engaged in for hours Saturday and Sunday night. They were unanimously approved by the convention at Monday morning's meeting. The women too held a few additional meetings; the one on Monday forenoon was attended by Rev. A. T. Strauss, spiritual adviser of the N. C. W. U. He also addressed the delegates of the men's branch at one of their sessions, as did Msgr. Birrenbach, the Fathers Klug, Goracy, Hermann, and others.

Great credit for the success of the convention is due the pastor, Rev. A. A. Hermann, and members of the parish. As on many other occasions of this kind, a large share of the burden fell on the women who provided the meals for so large a number of people several times. Besides the parish buildings, among which the new school attracts particular attention, the hamlet known as St. Marks consists of but half a dozen buildings.

The delegates refused to act on the request of its present officers to have others succeed them. Their services granted unselfishly during a critical period in the history of the Branch, made it desirable, it was thought, that they should continue in office.

The Youth Rally at St. Marks

THE conviction that Catholic youth must be instructed, granted leadership and organized found expression in the very remarkable meeting held in the public hall at St. Marks, Kan., on the evening of Oct. 6th. Summoned to a Youth Rally by the Bishop of Wichita, Most Rev. Christian H. Winkelmann, both priests and young people responded in numbers sufficient to crowd a large community hall even beyond the entrance door. In fact, at every window of the one-story building there was a group of hearers whose interest was sustained during what proved to be a prolonged program.

There were prayers and songs and addresses.

It was the pastor of St. Marks, Rev. A. A. Hermann, opened the meeting while Mr. John Neisses extended to the assembled priests and laity the welcome of the community. Rev. Edward A. Bruemmer, well known to the readers of *Social Justice Review*, speaking with the knowledge of one who has devoted both thought and study to the subject, prepared the soil for the seed others, particularly the Bishop of Wichita, were anxious to plant on this occasion. Evidently impressed both by the challenge addressed to them and the importance of the rally, the young people, called on by Rev. Thomas C. Glynn, Diocesan Director of Youth, to give expression to their sentiments, responded enthusiastically to the request to join up.

From all parts of the hall there came responses to the director's call to action. As a result, the young people as well as their elders left the meeting with the conviction that they had helped to inaugurate a movement which should bear fruit.

The wise counsel of the Bishop, spoken at the close of the meeting, cannot but have made an impression on his hearers. Bishop Winkelmann made it quite plain that it was a constructive move he wished to see inaugurated; one intended to promote both the welfare of the family and the parish. An endeavor sound of root, which, drawing its strength from the immutable laws of God, would aid Church and country.

Timely Recommendations

WHILE the majority of our State Branches adopt resolutions similar to those of national conventions, a number of the organizations pass other propositions—a practice certainly to be commended. The California Branch, for instance, voted favorably on several resolutions on a variety of subjects, as did the Kansas Branch.

The Pacific Coast branch affirmed that "home control and supervision of the radio for children is not only advisable but imperative," calling attention in particular to the type of program unsuited for children's ears and to the excessive use of the radio. A trenchant resolution was adopted opposing centralization of power and another on the social duties of employers and employees. Other propositions considered transportation of children attending parochial schools in public school buses, duties of every Catholic to his parish, proper observance of the Sunday and attendance at Holy Hour, the youth movement, study clubs and the promotion of *Social Justice Review*.

The Kansas Branch urged greater attention be paid to the fulfillment of civic obligations, recommended more faithful observance of the Sunday by farmers, endorsed again the Central Verein, the Central Bureau and the manifold activities of each, and advocated increased circulation of Catholic newspapers and magazines. A special resolution of gratitude to Most Rev. Christian H. Winkelmann, Bishop of Wichita, was also drafted. As is customary, both Branches adopted resolutions proclaiming their filial loyalty to the Holy Father.

To the communication containing his remittance for *Social Justice Review*, Rev. F. J. K., Ohio, added the following N. B.:

"Two dollars extra toward the work of the Central Bureau. Your publication is perhaps the best of its kind."

District Sessions

AFFILIATED leagues and associations of C. V. societies have begun their fall and winter programs and all report a marked increase in interest.

The Catholic City Federation of St. Paul conducted its first meeting of the new season in Assumption hall on Oct. 6th. Extensive reports on both the national and State Branch conventions were presented by several delegates, including Dr. John Giesen, Mr. J. M. Aretz and Mr. A. M. Herriges.

Rev. Andrew H. Toebben, of St. Louis, was guest speaker at the meeting of the Clinton County, Ill., District League on Oct. 13th; Fr. Toebben discussed "Youth of Today." Rev. B. Hilgenberg, spiritual director, also spoke. The some 100 delegates present elected Mr. Henry Pohlman, of Breese, president for the coming year.

On Sept. 29th the Brooklyn Federations of men and women sponsored a one-day retreat at St. Alphonsus Parish. Rev. John M. Beierschmidt, C.Ss.R., spiritual director of the C. W. U. of New York, was the retreat master.

Two of the District Leagues affiliated with the C. U. of Arkansas held quarterly meetings in October. The Northeastern District members assembled in Paragould on Oct. 13th, while the Central District conducted its session on Oct. 20th in St. Vincent's. A letter of congratulation has been addressed by Most Rev. John B. Morris, Bishop of Little Rock, to Mr. F. F. Stauder, Branch president, regarding the recent golden jubilee convention of the organization.

In Brief . . .

The Archdiocese of St. Louis will be host to the 1941 convention of the Natl. Cath. Rural Life Conference. The meeting will take place in Jefferson City, at St. Peter's Parish, whose pastor, Rev. Joseph Vogelweid, is spiritual director of the C. U. of Missouri.

Some years ago the Albertus Magnus Verein was affiliated with the C. V. in St. Francis Seminary, near Milwaukee. The members, all seminarians, have accomplished many things for the advancement of our cause. Recently, as a token of continued interest, the organization forwarded \$5 intended for the C. B. Expansion Fund and \$5 for the C. V. Youth Movement.

The Medievalists of Chicago had a mass read in old St. Mary's Church on Oct. 8th for their departed member, Mr. Michael F. Girten, former president of the C. V. Mr. Girten had been one of the founders of this organization.

A total of \$154.75 was collected from 15 members and affiliated units of the C. U. and C. W. U. of Arkansas in the past year, intended for the Subiaco Seminary Burse. Some years ago the organization pledged themselves to raise \$5000 for this purpose. At the present time the fund amounts to \$4,017.30; it is hoped the burse will be completed by next year.

Confirmation was administered to the Sudeten Germans of Dawson Creek, B. C., late in the summer by Bishop Langlois, O.M.I. In the afternoon the Bishop dedicated the new chapel of Maria Hilf which we had helped to equip with Stations of the Cross. Rev. C. J. McElligott, C.Ss.R., pastor of the colony, reports that the new community hall erected by the parishioners has proved its value many times over. Work is now under way on a stable in which the people may place their horses during mass, especially in winter time.

A new monthly magazine for young Catholics is now published under the title *Ideal Youth*. Mr. Adolph B. Suess, of East St. Louis, is the editor. The first issue is devoted to short stories and articles of interest to Catholic youth of both sexes.

Within recent weeks we have received from Miss Frances Puetter, of St. Louis, a total of 637 books of all kinds, intended for the missions and institutional libraries. This generous benefactor even sent a contri-

bution toward defraying the expense of shipping the books.

The pastor of a parish in "Middletown," Ill., writes: "We are extending our Parish Credit Union to the children of our parochial school and find the Central Bureau leaflets our best help."

War Causes Sorrow to Missioners

A LETTER from the Philippines to the Bureau reveals what European battlefields mean to priests and sisters laboring in the missions of those far distant islands. A Scheut Father writes us from the Mountain Province, P. I.:

"Ever since the German army invaded our country, we, all Belgian Fathers and Sisters, are filled with sorrow and anxiety about our people and our homes. My old father, brothers and sisters, all my relatives live on the bank of the Lys river, where the German army attacked just before our beloved King Leopold surrendered. What happened to them all we do not know, but we worry a good deal and we cannot but approve the decision of our King, who saved the rest of our army from complete extermination.

"We worry also for ourselves and our mission, for at least eighty percent of the donations that support us and our mission activities came from Belgium, from our relatives and our friends. Neither can we expect help from our Congregation; it is quite probable that two of our study houses have been destroyed. The house for our students in theology stands in Louvain at a distance of but a few minutes from the railway station; similarly situated is our house for the students in philosophy near Namur, close to the bank of the Meuse river. The central house and novitiate for the missionary sisters, who co-operate here with us in all parts of the Mountain Province, stand in a suburb of Louvain, close to the road leading to Namur. More than 200 of our theologians and philosophers were called to the colors, and God knows how many have been killed or mutilated, consequently we hardly dare expect any reinforcement of our personnel. It almost looks like a disaster . . .

"This does not mean we are discouraged, for after all we have always enjoyed a special protection of Divine Providence, and we don't see why the help from above should stop now that we are so much in need of it. We hope also that the good people in America will realize our great needs; and I may add, that it is my personal consolation that I can trust in the Central Verein, knowing that you certainly will keep me and my mission in mind, as you have so splendidly in the years past, and for which I can not thank you sufficiently."

RESOLUTIONS

Adopted by

The Catholic Central Verein of America at its 85th Annual Convention, Assembled in New Ulm, Minn. (Aug. 24-28, 1940).

(Concluded)

Block-Booking, Blind Selling of Motion Pictures

For a number of years attempts have been made to prohibit the "block-booking" and "blind selling" of motion pictures. Several bills have been introduced into the Congress toward this end, but thus far all have failed of adoption.

Block-booking is a system whereby the independent theater owner must purchase the entire output of a film producer, generally with the privilege of cancelling an absurdly small number of films; blind selling means that the theater operator is required to buy the pictures sight unseen, frequently not even knowing their titles.

In view especially of the number of undesirable pic-

tures, this practice is reprehensible. Not infrequently the exhibitor is compelled under the system either to show a film obnoxious to his audiences or else close his theater for a day or more. The ten percent cancellation privilege, by which theoretically the exhibitor can refuse ten percent of the films offered him, has been proved a fiction, since the producers have found ways to circumvent the clause, forbidding the cancellation of more than one picture in a block of ten, offering grossly inferior "quickies" at the outset, etc.

In an attempt to put an end to this base practice, we urge our members to support legislation intended to abolish block-booking and blind selling of motion pictures. Even more important, they should refrain from patronizing motion pictures that are objectionable, should remember their pledge of membership in the Legion of Decency. Film producers do not find it difficult to get around even rather strict censorship regulations. But they do pay close heed to the financial statement of each picture produced, and if large numbers refuse to attend a theater during the showing of a morally objectionable film, a change for the better will soon be effected.

We likewise note with apprehension the increasing flood of objectionable publications. These are openly displayed on the newsstands, in drug stores, etc., throughout the country. We urge our members to take whatever steps are possible to overcome this evil. Particularly do we recommend that they co-operate with their pastors or with diocesan boards, wherever such exist, to institute campaigns intended to remedy matters. At the same time we urge that efforts be made to provide clean reading matter and to promote the reading of worth while literature in general.

Use of the Radio

We are aware of the fact that our organization heretofore has not made sufficient use of the radio in furthering its principles and ideals, although some successful efforts have been made by State and local branches. We urge such endeavors be undertaken and continued wherever feasible.

At the same time, in view of the importance of the matter, the annual convention authorizes the Executive Committee, in conjunction with the Central Bureau, to survey and study the possibilities of a systematic use of the radio under the auspices of the Central Verein.

Leisure Time

With the shortening of the hours of work in offices, factories and mills—a trend observed over a period of some forty and more years—workers, especially in our country, have enjoyed a growing amount of leisure time. During the unrestricted régime in the 19th century the work week was extended to seventy and even more hours; it now consists of from forty to fifty, on the average. Moreover, many millions of people have experienced enforced idleness during the past decade.

Unfortunately, the new leisure has not brought with it a desire to expend the hours gained profitably or wisely. Pleasure is by all odds the chief goal of men and women during their non-working, non-sleeping hours. Countless enterprises have been organized to cater to the amusement tastes of the people. Commercialized sports, shows, the motion picture, the theater, dancing, picture magazines, the radio, the automobile and many other diversions compete for the guidance of leisure time activity. Wholesome recreation is desirable, but pleasure seeking is certainly not an ideal to which nearly every free hour should be devoted.

Much constructive work is waiting to be performed. Self-education is an imperative necessity and the common good requires greater attention to civil, social and economic problems. Many useful and necessary activities can be undertaken in the home, such as reading worth while literature, occupational research and home study, cultivation of hobbies, etc. Among other activities that might be suggested for the utilization of leisure time are attendance at retreats, forums, etc., and participation in study club work.

We call these facts to the attention of our members, urging them to be mindful of the obligations and opportunities especially at the present time. Waste in any form is improper, but waste of time is particularly evil.

The Cause of Venerable Bishop Neumann

The Catholic Central Verein of America has been proclaimed by ecclesiastical authorities as one of the main factors in the founding and promoting of the parochial school in this country. In 1904, on the occasion of the laying of the cornerstone of Holy Trinity School at New Ulm, Minnesota, for example, the late Bishop Stariha stated: "The German Catholics of Minnesota have saved our parochial schools." The determined stand of the Central Verein in the interest of Catholic education prompted His Eminence, Cardinal Dougherty of Philadelphia to say of its educational work: "Today the whole surface of our land is dotted with parochial schools. We owe them primarily to the German Catholics who fought for the schools and won the battle."

It is significant that a predecessor of the Cardinal Archbishop of Philadelphia, the Venerable John N. Neumann, C.Ss.R., fourth bishop of Philadelphia (1852-60), was the first bishop in the United States to organize systematically the Catholic school system in his diocese, and thus paved the way for the magnificently organized parochial school system of the country.

If for no other reason than this sharing and promoting one of the major aims of the Central Verein, the members of our organization should consider it an honor to do all in their power to promote the cause for beatification of this venerable servant of God.

Miscellany

FEW of our benefactors have been more generous than the late Rt. Rev. Msgr. Joseph Selinger, of Jefferson City, Mo., and since his death, Miss Josephine A. Selinger, sister of the deceased, Msgr. Selinger, formerly spiritual director of the Missouri Branch, contributed many valuable items to our libraries and frequently sent us money intended for the missions. A Life Member of the C. V., he did not forget the Bureau in his last will.

Carrying on the policy of her brother, Miss Selinger recently forwarded us \$50, "to be used for whatever purpose we saw fit." The money has been added to the Expansion Fund.

A successful maternity guild conference was held recently in St. Cloud, Minn., under the direction of Rev. Jos. J. Schagemann, C.Ss.R., founder of the guild plan. The meeting took place in the St. Cloud Hospital and was attended by a large audience of nuns, nurses and social workers.

Rev. Henry Frank, chaplain of the institution, acted as discussion leader. Fr. Schagemann, following the plan of the conference held at the New Ulm convention, introduced four topics for consideration: nature and scope of the present moral problem created by contraceptive propaganda; nature and objectives of the maternity guild; procedure in planning a guild unit; and the most effective means of operating the guild.

Following a trip to western Canada Fr. Schagemann announced that both Archbishop James H. MacDonald, of Edmonton, Alberta, and Bishop Gerald Murray, of Saskatoon, Sask., have approved the guild and encouraged priests of their dioceses to promote it as well as the League of Prayer to St. Gerard.

TOTALITAERE STAATEN.

DER Privatdozent für Geschichte an der Universität Basel, Herr Dr. A. Gasser behandelte vor einiger Zeit zum Schlusse eines Vortragszyklus in der „Humanistischen Vereinigung“ das Thema: „Totalitäre Einparteiestaaten, Europäertum und Asiatentum.“ Er führte u. a. aus: Die Heiligkeit des Menschenlebens, das Rechtprinzip (keine Strafe ohne Gesetz), die Freiheit der wissenschaftlichen Forschung und dergl. hatten vor dem Weltkrieg allgemein Geltung. Bloss über das Ausmass der Demokratisierung war man sich nicht einig. Der eigentliche Einbruch in diese Ideenwelt erfolgte erst durch die russische Revolution von 1917. Russland hatte nie eine bürgerliche Selbstverwaltung kennen gelernt. Ansätze zu freierlicher Entwicklung waren in der Vorkriegszeit jeweilen brutal unterdrückt worden. Die russische Revolution von 1917 war wie jene von 1905 die Folge schwerer militärischer Niederlagen. Gestützt auf eine blindlings ergebene Anhängerschaft vermochte Lenin seine Diktatur aufzurichten. Man vernichtete 1918 alle andern Parteien. Die Sovietpartei aber impfte den Massen ihren diktatorischen Willen ein. Lenin war der erste Verwirklicher der totalitären Staatsidee. (Welch ein Vorbild für Kulturstaaen!) In Italien und Deutschland traten Gegenbewegungen auf, besonders aus dem Grunde, weil die kommunistischen Parteien dort auf ausländische Kommandos hörten. So führte die Furcht vor kommunistischer Diktatur zum andern Extrem, zu nationalen Parteidiktaturen. Die bürgerlichen Mittelparteien hatten, wie es scheint, nicht mehr die Kraft (oder den Mut), die kommunistische Partei in Schach zu halten. Bis 1925 hob Mussolini alle andern Parteien auf. Er gründete den neuen autoritären Einparteiensstaat. Die Tyrannis wurde hier aber gemildert infolge der hohen Autorität und des gewaltigen Einflusses des Papstes.

Viel folgenschwerer wurde die Entwicklung in Deutschland. Hier übte General Ludendorff schon gegen Ende des Krieges eine Art Militärdiktatur aus. Als dann das Militär zurückgedrängt worden und der Kaiser geflohen war, gab es keine richtige Autorität, die in weiten Kreisen genügend Rückhalt gefunden hätte. Die Republik musste so in einen Frieden einwilligen, der als Schmach empfunden wurde. Die Sozialisten suchten ein Bündnis mit dem Offiziercorps, um die extremen marxistischen Banden im Zaume halten zu können. Ihre Partei liess 1919 eine Nationalversammlung wählen, wobei sie in der Minderheit blieb, aber mit andern Parteien eine Regierungskoalition bildete. So war die deutsche Revolution sichtlich die Folge des unglücklichen militärischen Ausgangs. Man glaubte indessen in Deutschland (und Oesterreich-Ungarn) den monarchischen Gedanken nicht ganz entbehren zu können und wählte einen Reichspräsidenten. (Führerprinzip) Die

Sonderstellung des Militärs wurde vollends gesichert, als das Volk den Generalfeldmarschall von Hindenburg zum Reichsoberhaupt erkor. (In Oesterreich gab man es bescheidener und machte den ehemaligen Bürgerschuldirektor Miklas zum Staatsoberhaupt). Schuld daran, dass der Parteienwirrwarr trotzdem noch grotesker ward, trug nach dem Urteile vieler das parlamentaristische System. Den Genikstoss gab der unglücklichen Republik die Wirtschaftskrise von 1929 und 30. Die Wirtschaftsführer drängten auf Verschärfung der Autorität, um die Sozialpolitik der Sozialisten zurückzudämmen. (Sonach trifft zweifelsohne die deutschen Kapitalisten ein Theil der Schuld an der Entwicklung der Dinge und vielleicht auch in Oesterreich). Im Jahre 1933 schuf dann Hitler die nationalsozialistische Parteidiktatur und vernichtete alle andern Parteien.

Der Nationalsozialismus hatte sogleich ein viel radikaleres Gesicht als der Faschismus Italiens. Er verkündete eine neue Weltanschauung, die die höchsten Kulturwerte, auf welchen Europa aufgebaut war, verneint. Blut und Boden, Rasse und Volkstum waren die neuen Schlagworte. Die Volksmassen Deutschlands wurden von Hitler, dem Oesterreicher, gezwungen, dem Parteiwillen sich zu unterwerfen. Während der russische Kommunismus als eine freiere Abwandlung der orientalischen Despotien erscheint, hat das civilisierte Abendland ähnliches seit der altheidnischen Kaiserzeit nicht erlebt. Es erhebt sich da die Alternative: Europäertum oder Asiatentum? In Europa galt im allgemeinen die genossenschaftliche, in Asien die autokratische Gesinnung. Im alten Griechenland und Rom vertrat man gleichfalls das Herrschaftsprinzip und musste dann infolge der vielen Kriege nach aussen erliegen. Auf Grund der christlichen Ethik erfolgte ein hochwichtiger Gesinnungswandel. Ueberall kam es wieder zur Wertschätzung der Arbeit. Man war im christlichen Mittelalter von der alten Sklaverei weit abgekommen. Friedliche Arbeit und im allgemeinen blosser Landesverteidigung: Damit erwiesen sich die europäischen Völker stets aufnahmebereiter für die christlich-humanitären Ideen und Grundsätze. Der Geist der freiwilligen Einordnung und des gegenseitigen Vertrauens schloss das Prinzip der Freiheit in sich. In den genossenschaftlichen Staatswesen bedeutete alle individuelle Freiheit immer Freiheit innerhalb der Gemeinschaft. Deren Regierungen waren drauf angewiesen, fortwährend an das Gemeinschaftsbewusstsein der Mitbürger zu appellieren. Jedes genossenschaftlich organisierte Volk ist ein Volk freier Menschen. In den meisten europäischen Staaten war indessen während des Mittelalters der Herrschaftsgedanke vorherrschend.

Gegenüber der monarchischen Gewalt errang allmählig der Reiteradel fast völlige Unabhängigkeit. Die Kirche ihrerseits galt als unabhängig von jeder staatlichen Gewalt. Besonders folgenreich wurde seit dem 12. Jahrhun-

dert der Aufstieg des Bürgertums. Der Gedanke der Volksfreiheit ging nie mehr verloren. Dagegen kam im 17. und 18. Jahrhundert eine bürokratisch-herrschaftliche Autorität auf (Zeitalter des Absolutismus), aber diese liess nicht nur der Kirche und dem Adel, sondern auch dem reicheren Bürgertum eine starke Selbstständigkeit.

Der Weltkrieg schien die Kraft der bürgerlichen Rechte bestätigt zu haben. Bis zur Grenze Russlands wurden die Staaten demokratisiert. Allein diese improvisierten Demokratien brachen bald wieder zusammen. Sie blieben unter liberalen Facaden trotz allen Freiheitsstrebens stark dem monarchischen Herrschaftsgeist verfallen. Es mangelte ihnen eben alle demokratische Tradition. Seit dem Weltkrieg überborteten die materiellen Gruppeninteressen und es trat eine baldige nationale Zersetzung ein. England, Skandinavien, die kleine Schweiz aber wurden durch den „Aufstand der Massen“ nicht zu Boden gedrückt. In vielen andern Staaten jedoch musste durch die staatliche Gewalt Ordnung geschaffen werden. Man strebte nach Neubelebung des nationalen Gemeinschaftsgefühles, vorab in Italien und Deutschland. Mit den stehenden Heeren erbte man die Macht der ehemaligen Monarchien. Die Massen konnten da durch die totalitären Regierungen leichter zusammengehalten werden. Der Staat wurde mächtiger als die Wirtschaftskreise, während vor dem Weltkriege das Umgekehrte der Fall war. Der Staat herrschte über die gewaltigen technischen Errungenschaften, Eisenbahnen, Post, Telegraph, Film, Radio. So konnte einer leicht seinen eigenen Führerwillen über den der Volksmassen setzen. Die beste Vorbereitung hiezu war der vierjährige Weltkrieg, wodurch man durchs Militär und die Wirtschaftsdiktatur bereits ans Gehorchen gewöhnt war. Es wurde eine Machtentfaltung um des Machtgenusses willen. Eine Revolution des Nihilismus. Man musste kritiklos dem stärkeren Willen sich fügen. Das Gewissen des Einzelnen wurde bald für nichts geachtet. Wenn aber das Gewissen des Einzelnen nicht verkümmern soll, so muss es sich über politische Dinge äussern können.

Und dies auch gegenüber politischen Führern! Denn wenn allfällige Unkorrektheiten von Führern nicht mehr getadelt werden können, so wird aller Unordnung Tür und Tor geöffnet. Nichts wirkt so korrumpierend wie despotische Macht, denn sie gewöhnt die Herrschenden daran, in dem von ihnen Gewünschten auch das Erlaubte zu sehen. Es blüht die Korruption, besonders wenn die staatlichen Finanzen der öffentlichen Kontrolle entzogen sind. Dem europäischen Festland droht so eine neue Asiatisierung. Der Geist (und christliche Religion und Moral D. Korr.) wird verachtet und durch die Werte Rasse, Blut und Boden ersetzt. Wenn man Diktaturen als Demokratien bewerten will, so sind das jedenfalls orientalische Demokratien. Durch Zwangs- d. i. mo-

derne Sklavenarbeit werden in den totalitären Staaten immer mehr unheimliche Gegenkräfte geweckt. In dem grossen Geisteskampfe, der heute Europa durchbraust, findet die Freiheitsliebe einen Rückhalt an England, Amerika, Schweiz. (Mindestens ebenso im neuen Spanien, in Portugal, Irland, Belgien. D. Korr.) Hier hat sich die uralte Freiheitsidee organisch fortentwickelt. Dank ihrer genossenschaftlichen Tradition (?) sind diese Länder von jener neuen Geisteskrise fast unberührt geblieben (Gott gebe, dass dem so sei!) Es handelt sich um den furchtbaren Gegensatz, ob man den Menschen verstaatlichen, oder den Staat vermenschlichen will, den Gegensatz zwischen Verträglichkeit und Rücksichtslosigkeit, zwischen Menschlichkeit und Grausamkeit, zwischen Europäertum und Asiatentum. In einer solchen Zeit wird es jedem echten Europäer bewusst, welches die wahren Werte der Kultur sind, es sind die Ideen der Freiheit und die Ideen christlicher Menschenliebe.

DR. J. F.
Schweiz

Wie aus einem Pfandhaus eine Kapelle wurde.

IST so etwas möglich! Jawohl, in Tsinanfu in China ist eine solche Verwandlung vor sich gegangen. Wie es dazu kam schildert der Franziskanerpater Dagobert Voss in einem an die C. St. gerichteten Schreiben. Nachdem der Missionar die Umstände, die ihn in die genannte Stadt geführt hatten, berichtet, erzählt er folgendes:

„Tsinanfu ist eine grosse Stadt mit mehr denn einer halben Million Menschen. Leider haben wir nur 2 Kirchen, eine ganz kleine in der West-Alt-Stadt und eine in der Neustadt. Eine Durchdringung der Stadt von diesen 2 kleinen Centren aus ist ganz unmöglich. So kam mir der Gedanke, an einer der längsten Hauptstrassen ein 'Predigthaus' aufzumachen. Die Idee war schnell gefasst, aber die Ausführung unendlich mühselig. Wochenlang wurde ein geeignetes Haus gesucht, denn die chinesischen Häuser sind alle sehr klein, ohne grossen Saal. Und gerade einen grösseren Saal brauchten wir. Endlich fanden wir ein — Pfandhaus! ! Gross leuchtete das Zeichen! Es war verlockend, aber der Herr hatte noch so allerlei Gerümpel von Decken und Hüten und Fellen und Schuhen, die noch nicht umgesetzt waren, und so bekamen wir nur ein ganz kleines Eckchen für die abendlichen Vorträge. Es war wirklich eine Geburt des WORTES wie in Bethlehem; in der dunklen Ecke sass die Catechistin, um sich die lauschenden Kinder, Mädchen, Frauen und Männer. Nebenan ging das Geschäft des 'Pfandhauses' weiter. Als die Zuhörer sich mehrten, gab man uns noch ein Stück dazu, dann noch ein Stück, schliesslich den ganzen Raum, indess das 'Pfandhaus' im Nebenzimmer seine Geschäfte trieb. Endlich auf chinesisch-Neujahr konnte das Grosse

Zeichen ausgetilgt werden und an seiner Stelle standen ganz bescheiden die Zeichen 'Katholisches Predigthaus.'

„Dieser 'Saal' ist allerdings kein Luxus-saal!! Der Boden besteht aus festgestampftem Lehm, die Decke aus Papier, die bei starkem Wind immer wieder reisst, Fenster gibt es nicht, nur zwei Türen. So arm es ist, es ist schon unendlich viel Segen aus diesem Stall von Bethlehem ausgegangen. Jeden Abend können die Heilsbegierigen hier den Worten einer gutgeschulten Catechistin lauschen, dreimal in der Woche ist Lichtbilder-Vortrag über das Alte und Neue Testament, zu allen Zeiten stehen die Türen offen für alle, die irgendwelche Sorgen und Anliegen haben. Jetzt ist auch noch eine Dispensary eingerichtet. Der Abend-Besuch ist teilweise sehr stark, gewöhnlich bewegt sich die Zahl zwischen 50-80. Bei Filmvorstellungen wurden bis 200 gezählt. So konnten in diesem Jahre 61 Katechumenen getauft werden. Eine wunderbare Zahl, wenn man bedenkt, dass bisher in der Stadt die Missionsarbeit fast aussichtslos war. In dem Stadtviertel, wo das 'Predigthaus' liegt, haben wir jetzt in drei Jahren 200 Christen bekommen. Nun heisst es, eine Kirche für sie bauen, denn die Christen, besonders die guten Mütterchen mit ihren kleinen Füßchen können keine Kilometer bis zur Kirche laufen. Der Hochwürdigste Herr Bischof hat bereits die Erlaubnis gegeben, aber es fehlt halt am Gelde.

„Jahrelang hatte ich vor, Ihnen zu schreiben. Aber ich dachte immer, der C. V. hat schon so viele Sorgen, warum soll ich sie noch vermehren. Ich bekam ausserdem etwas Geld aus Holland und England. Aber nun bin ich abgedrosselt. Der Krieg wirft seine Wellen bis in mein armes 'Predigthaus.' Und so komme ich mit der bescheidenen Bitte, wenn es möglich ist, mir etwas zu helfen, wenn nicht durch Mittel, dann wenigstens durch Uebermittlung des Geldes, das vielleicht neue Freunde — die ich allerdings noch suchen muss — Ihnen zuschicken werden. Wie dankbar wäre ich Ihnen, wenn Sie mir etwas helfen würden, den 200 Christen und 100 Katechumenen ein kleines Kirchlein zu errichten.“

So der Missionar, P. Dagobert Voss, O.F.M.

Unsere Toten.

KURZ nach Schluss der am Sonntag Nachmittag den 6. Okt. abgehaltenen Delegatenversammlung des Philadelphia Volksvereins wurde dessen Präsident, Hr. Emil Beck, überfahren und schwer verletzt. Er verschied am Mittwoch Morgen, den 9. Okt., im Lankenau Krankenhaus, wohl vorbereitet durch die Heilmittel der Kirche.

Unser am 20. Januar 1866 zu Baden-Baden geborenes Mitglied zeichnete sich durch regen Eifer und ehrliche Begeisterung für die Sache des C. V. aus. Wir trafen ihn wiederholt auf den Jahresversammlungen des C. V. von Pennsylvanien, dessen Vize-Präsident er im gegen-

wärtigen Jahre wurde. In Philadelphia selbst wirkte er unermüdlich für den Volksverein und jene seiner Zweige, denen er als Mitglied angehörte oder als Beamter vorstand. Er war ein aufrechter Mann, der das Vertrauen seiner Mitbürger genoss; dies beweist u. a. der Umstand, dass er dem Verwaltungsrat des St. Vinzenz Waisenhauses, einer deutschen Anstalt, angehörte.

Die Beisetzung erfolgte am 12. Okt. nach einem feierlichen Seelenamt, abgehalten in der St. Ludwigs Kirche, dessen Chor der Verstorbene nicht weniger als achtundvierzig Jahre angehört hatte.

Aus der Bücherwelt.

Dr. Georg Hahn: Werkbuch der Kirchengeschichte. Erster Teil: Die Kirche der Martyrer und Katakomben. Herder & Co. Freiburg i. Br. und St. Louis, Mo. 1939. 474 Seiten, 47 Werkbilder mit Erklärungen. Preis \$4.50.

WIE R. Peil's Werkbuch der Religion (Besprechung des 1. Teiles: Lernet den Christusglauben kennen, im C. B., Vol. XXXI., Dec. 1938, S. 294) soll dies „Werkbuch der Kirchengeschichte“ im Gegensatz zu den üblichen Lernbüchern dazu dienen, die Schüler höherer Lehranstalten zu eigener geistigen Durchdringung des Lehrstoffes zu erziehen. Ist der Forschungsdrang einmal angeregt, wird er auch zur Vertiefung und zu festem Besitz der religiösen Kenntnisse führen. Dieser erste Teil des Werkbuches behandelt die Entstehung der Kirche bis zur Zeit des Konstantinischen Freiheitsedikts. Die Einteilung des Stoffes ist übersichtlich. Für die Beurteilung des Ganzen mögen hier nur zwei Ueberschriften aus dem letzten Kapitel „Ausbau der Kirche nach innen“ stehen: „Die lebende Kirche“ (Christl. Krankenpflege, Sorge für die Toten, Almosengeben, Armenpflege, Gefangenenfürsorge) und „Die schaffende Kirche“ (Christentum und Besitz, antike Kultur, neidn. Schulwesen, Wirtschaft, Geselligkeit, Staatsdienst). Jedem der 47 Abschnitte folgt eine „Auswertung“, in der zu der „Anlage“ die Texte und dann zur Vertiefung des Erworbenen eingehende Aufgaben und Fragen gegeben werden. Wo immer angängig, wurden (manchmal zu lange) Texte aus den Kirchenvätern eingefügt. Die Einschaltung ganzer Kapitel aus den bekannten Romanen von Wiseman, Benson und Sienkiewicz sollen wohl mehr darauf hinweisen, wie sich Dichter in die Urzeiten der Kirche versetzt haben. Sehr willkommen sind die Literaturnachweise bei den Auswertungen, die fein ausgearbeiteten Uebersichten in der Zeittafel, die Sach-Namen- und Wortverzeichnisse, und schliesslich die Bildbeigaben mit den Erklärungen. — Was das Wachstum der Kirche betrifft, so hätten vielleicht die Zahlen der vorsichtigen Schätzung Hertling's in der Zeitschr. f. kath. Theologie, 1938, S. 92 angegeben werden können. — Alles in allem: ein sehr brauchbares Hilfsbuch für den Unterricht, besonders aber für Leiter von Studienzirkeln, die nicht nur Wissen sondern auch Liebe zur Kirche vermitteln wollen.

GEORG TIMPE, P.S.M.
Washington, D. C.